

Practical Lectures

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EDUCATION,

SPIRITUAL and TEMPORAL;

Extracted from the most eminent Authors on that Subject.

CONTAINING

Every particular Requisite that concerns the EDUCATION of a GENTLEMAN, and Man of BUSINESS: With proper Advice in regard to the FEMALE SEX; in order to cultivate the Minds of YOUTH with the Love of VIRTUE and LEARNING; thereby to enable them to discharge properly that Duty incumbent on them to their Creator, their Parents, and the World.

Also, Observations on a private and publick Education; with some proper Directions to the several Teachers in the *English* and Writing Schools; which the Editor, by long Experience, is sensible cannot fail of raising in the Minds of Youth an Emulation for Learning. Necessary for all Parents to have in their Families.

To which are annexed 32 Pages of moral and entertaining Sentences, in Prose and Verse; on Virtue, Religion, Wisdom, Learning, Industry, Frugality, Honesty, &c. &c. &c. proper for Youth either to transcribe, or study by way of Evening Task.

By J. GERRARD, W. M. &c. in Exeter. *K*

EXON: Printed by ANDREW BRICE, for the Editor; and sold by Messrs. SCORE and THORN, Bookfellers, in *Exeter*; Mr. GOULD, Bookseller, in *Dorchester*; JOHN TROWNSON, Bookseller, in *Totness*; THOMAS TREMLETT, in *Dartmouth*; and JAMES MICHEL, Bookseller, in *Penzance*. MDCCLVI.




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P R E F A C E.

To all PARENTS, and such
who have the immediate Care
and Government of Children.

 *THE following Pages on EDUCATION, you are already acquainted from the Title-Page, are Extracts from Authors more capable of advancing so essential a Subject than I shall presume to be; yet, nevertheless, as I have been for several Years employ'd in the Tuition, and Government of the Youth of both Sexes, and conversant with their different Humours, Capacities, and Inclinations; it must be imagin'd (if I had the least Regard for discharging properly and conscientiously the Duty of a Master, and Christian) that I have in these Lectures advanced, occasionally, some Remarks (which Experience bath enabled me to do) on the Humours, Capacities, and different Inclinations of Children, which those Authors had not in their Power to observe.*

P R E F A C E.

At my first Embarkation on this troublesome Voyage, I thought it absolutely necessary to take the Advantage of every favourable Point of Wind that blew, in order to arrive as soon as possible at the desired Port: and that I might the better succeed in this; I search'd into, and examin'd the most eminent Authors on this Subject; as I could at that Time better rely on their Judgment than my own; not being (as too many are) vain enough to think myself sufficiently qualify'd (by the Epithet of, Master) for the Undertaking; or scorn to stoop so low, or debase my own Judgment, by not appealing to others more superior.

This Error I strove to shun; and would recommend others of my Profession to imitate; by which methodical Lessons, corroborated by Time and their own Experience, they may be enabled to discharge their Duty in a proper Manner; not only in those Branches of Education which they profess teaching; but also that more essential Part, a Christian Education; and to instil such Principles of Virtue and Morality into the Minds of Children, as may render them worthy the Appellation of Christians, and to fulfil by their Behaviour the great Design for which they were created.

This

P R E F A C E.

This Part of Education I shall not presume so much as to think Parents are neglectful of, whatever some Teachers may; and am sorry to observe that many (I fear) of the latter trouble themselves not much about it; imagining that if they instruct Children in those Branches of Education which they contract for, with their Parents, it is sufficient.

Indeed, most Parents I believe would rest contented if they perform'd that Part of their Agreement; but often (I fear) meet with a Disappointment. But I must beg Leave, nevertheless, to make this Observation, that whoever does discharge properly that Part which they contract for; it does not in the least excuse them the Omission of the other Part: and I always take it for granted, that Parents, when they put their Children under the Care and Tuition of a Teacher, that Christian Admonitions, Precepts, and Examples, should accompany every other Branch of Doctrine.

This is a Duty incumbent on all Teachers, and cannot be dispensed with; and which Christianity loudly calls for, and expects: And indeed I cannot perceive how it is possible for any Teacher in a Publick School, to separate the Spiritual from the Temporal

P R E F A C E.

poral Part of Education; having so close a Connection with each other. But of this, more hereafter.

If the sublime Parts of the following Pages (which I could not avoid introducing) are not enforced in that strenuous and eloquent Manner they merit; I hope, (as Theology was no Part of my minor Studies) that the Inelegancy and Simplicity of their Dress will be no Objection against their being received as intended, which was, for Publick Benefit; and doubt not, if the Maxims laid down in them are properly adhered to, and put in Practice, by those who have the Government of Children, but that they will answer the End for which they are published, viz. The spiritual and temporal Advantages of my own Species.

Which that they may! is the sincere Desire of

Your most affectionate Friend,

and humble Servant,

The EDITOR.



ON E D U C A T I O N.



HERE is nothing more common among Mankind than Marriage; and I believe nothing more unknown, and less attended to, than the Duties which the Marriage State requires; and am concern'd to observe (but the Observation must be allow'd just), that the greatest Part of those who engage themselves in it, look only on its Outside; I mean on that Part which is carnal and temporal; and seldom concern themselves about the spiritual Part, or strive to inform themselves either of the Obligations which are included therein, or the Duties incumbent on those who enter into it, in order to acquit themselves properly in that State as Christians ought to do.

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They undertake this Voyage without the least Notion of Danger or Difficulty; and like a distress'd Crew, who, in Danger of their Ship's sinking at Sea, take to their Boat, and in their Hurry and Confusion provide neither Compass to direct their Course, or Helm to steer with.

They engage themselves in a Contract and Alliance, (which, during one or other of their Lives) that is not dissolvable; and this, perhaps, with a Person they scarcely know; and who must not only be their Companion in Happiness or Misery in this Life; but also one of the chief Causes thereof hereafter.

This Condition is too often enter'd into precipitately; and they fancy each Hour a Day till the Time arrives to compleat the Contract. They seldom reflect on their own Dispositions and Qualities, or of those to whom they are going to be engaged; whether they are such as will enable them to discharge those Duties of Husband or Wife, which the Laws of God require of them.

Yet when they are once entered into this most strict and solemn Engagement, there is no Means left them to have Recourse to: they must either fulfil the Duties of their Condition, or run the Hazard of their Salvation. They may repent the Rashness,

rashness of their Engagement, but are not free at least by the Laws of God) to change it.

Wherefore those that are thus engag'd, as they must be sensible that the Almighty forbids a Dissolution (whatever earthly Powers may allow of), ought to believe, nay, to be sure of, that it is God's Will that they should remain in that State, in whatever Manner they enter'd into it; and that they should (if ignorant of its Duties) apply themselves sincerely to the Knowledge and Practice of them.

I shall now, as well as I am able, point out to you the Excellencies of the Marriage State.

One of the principal Reasons which induced our Saviour to place so great a Dignity upon this human Alliance, was, the Will he had by this Means to sanctify the Generation of Children; and to give to married Persons, the necessary Graces to apply themselves holily to their Education.

The second Reason that induced our Saviour to exalt Christian Marriage was, to give us an exterior or outward Sign of his infinite Love, and the strict Union he himself hath contracted with the Church, which he hath espoused: So that the principal Glory of them whom he unites in this sacred Knot, is the Honour they have to represent perfectly unto us this divine Alliance.

This *St. Paul* admirably expresses in one of his Epistles to the *Ephesians*, Chap. v. to which I shall refer you.

By this it is plain that *St. Paul* makes a continual Parallel of Christ and the Church with the Christian Bridegroom and Bride; and that he gives no other Idea of the Love and Fidelity which they owe to each other, and the indissoluble Union that ought to be between them, than the Love which Christ hath for his Spouse the Church.

Must we not then believe what this great Apostle avers for Truth; That Marriage is a holy Institution, and honourable in all? that is to say, in all its Parts?

Every one ought to have a high Esteem for that State to which it hath pleas'd the Almighty to place him in; but more especially for this that bears so great a Resemblance to that of Christ and his Church: 'Tis also He who by his invisible Hand hath tied the sacred Knot of their Marriage; and as God intended undoubtedly by this Union to multiply Souls to praise and magnify him to all Eternity; and made Choice of them to co-operate by the Production of their Children; with what Zeal and Diligence ought not such to labour in the Completion of so glorious a Design, by giving

ving to their Children a virtuous and christian Education! The Education of those whom we have been the Means and Instruments of introducing into this World, (if I may be allow'd the Expression) is the most essential and important Thing of all wordly Affairs, and requires our most serious Considerations, in order to acquire ourselves in that incumbent Duty suitable to the Characters of Parents and Christians.

The Pagans themselves, tho' unacquainted with the Lights of Christianity, look'd upon the Education of their Children, as a Business of the greatest Concern and Importance. They apply'd to this chiefly all their Care and Study, and compos'd Books on this Subject, which are not the least of Antiquity; and yet all their Pains and Assiduity, in the main Point, prov'd unprofitable; for Paganism Darkness obstructed them to discover the true Light; they could form no true Idea of it but what was gross and imperfect; catching at a Shadow far distant from the Substance.

This was their Misfortune, not their Error; for had they received those Lights, which we (who profess the Name of Christians) are blest with; I am of Opinion they would have employ'd them more to the Purpose than we have done.

Perhaps, in the following Discourses, I may be

thought to have descended too much into Particulars in many Places ; but my Design being to lay down Rules (not of Speculation, but) of Practice, I thought that entering into Particulars was absolutely necessary ; and, by making proper Applications to those Maxims here laid down, they might with more Ease be reduc'd into Practice, by such as please to make Use of them, in the Conduct of their Families ; especially as they contain nothing but what has a Connexion with that Fountain of Truth, the Holy Scriptures.

As Health is the first Thing chiefly to be consider'd after Birth, on which Foundation depend all other Requisites necessary for erecting this noble Fabrick, *Education*, I shall begin with that : And, notwithstanding this is the main Article at present, am sorry to have room to say, that Parents are more anxious about it than any other belonging to their Childrens Elevation.

A sound Mind in a sound Body is the most essential Happiness we can possibly enjoy in this World ; and those Persons endow'd with these two Blessings have little more to desire or wish for ; and if destitute of either, will be little the better for any thing else.

A Man's Happiness or Misery are almost solely dependent on himself : For the Poet observes ;

Fortune

Fortune a Goddess is to Fools alone;

The Wise are always Masters of their own.

It may be observ'd, that there are some Mens Minds and Bodies of so vigorous a Texture, and fram'd by Nature so advantageously, that there is little Need of Assistance from any Thing else, to advance them from the Cradle to the Excellency of Manhood; and by this natural good Constitution, and happy Genius, are thereby enabled to perform even Wonders, and, if possible, excel Excellency.

'Tis true, there are but few Instances of this kind to be met with; and it may justly be remark'd, that nine Parts in ten of the Men we meet with, are either good or bad, useful or not so, from the Advantages or Disadvantages of Education; and 'tis this that creates such an obvious Difference in Mankind.

The Impressions that are first made in our tender Infancy, are of the utmost Consequence to our Welfare, when arriv'd to the Years of Maturity. For, as the same Poet observes:

*Youth, like the soften'd Wax, with Ease will take
Those Images, which First Impressions make:*

If those be fair, their Lives will all be bright;

If foul, they'll clouded be with Shades of Night.

Childrens Minds, I take, are to be as easily
turn'd

turn'd this or that Way, as the Streams of a small Rivalet; which, by the gentle Application of the Hand, turns the flexible Water into whatever Channels we please; and direct its Course as we shall think most proper: But, notwithstanding the Mind be the most essential Part of our Care, yet that Tenement which environs and contains it, must be taken care of; and not suffered, for want of proper Care, to decay: I mean the Body.

Every one must allow, that Health is the most necessary Requisite to establish our Happiness in this World: For, if destitute of that, what can give us real Content or Satisfaction?

Health chiefly depends upon a good Constitution, that is able, on all Occasions, to endure Hardships and Fatigues; but more especially to such as would make a Figure in the World.

This Consideration of Health shall be what the Parents should do, in order to preserve and improve; which I conceive might be reduc'd to this one Rule, at least for the major Part; That Parents should accustom their Children, at first, to be as lightly cloath'd as the Season they are born in will reasonably admit of.

I shall explain this more largely, by laying it down as a general Remark, That most Childrens
Constitutions

Institutions are detrimented, if not quite spoil'd, through too much Tenderneſs at firſt.

I would not be underſtood, that I imagine all Childrens Conſtitutions are alike, and of equal ſtrength; for it is evident they are not: Wherefore, according to the Appearances of either ſtrength or Weakneſs, proper Cloathing ſhould be made uſe of.

I remember to have read a ſhort Diſcourſe between a *Scythian* Philoſopher and an *Athenian*, who being ſurpriz'd at ſeeing the Philoſopher go naked in Froſt and Snow, queſtioned him about it. The Philoſopher, in Return, ask'd the *Athenian*, how he could bear the ſharp Winter Air to his Face? Who, replying, told him, that his Face was uſed to it. Then, ſaid the Philoſopher, think we all Face. This muſt be allow'd a juſt Answer; being from his Birth uſed to go naked. For the Face, when we are born, is as tender as any other Part of us; and it is Cuſtom only that hardens it.

As Nature has beſtow'd a ſufficient Covering to the Head, I imagine that Boys, at leaſt, when that natural Covering is ſufficiently grown, ſhould from that Time accuſtom'd to lye without Caps: And, whilſt growing, the preſent Covering:

ring shou'd be diminish'd gradually, till the Whole be thrown off.

I have here mention'd Boys, as my chief Aim in these Discourses is the Education of that Sex, which will not in every Particular suit with that of Girls; but where the Sex differs, the Treatment will not be a hard Matter to adjust.

Having mentioned the Head, I shall now take Notice of the other extream Part; namely, the Feet.

I will not advise what an Author on this Subject has, who would have Childrens Shoes to be made so as to let in the Water; because most Children are apt, when at Play without Doors, and from under the Eye of either Parent or Tutor, to be paddling their Feet in Puddles. Wherefore that Caution is unnecessary; but I would recommend to accustom Children daily to bath their Feet in cold Water: By this Means the Feet will in a Manner become accustomed to Wet. But give me Leave to use this Caution, that whenever Children have had Leave to divert themselves without Doors, that, immediately on their Return home, they be carefully examined, whether their Feet or Shoes be wet, especially if there has been any Fall of Rain or Snow, during the Time of their Play; and should it so happen, there can
arise

rise no Danger whilst at Play, as their Exercise at that Time will secure them from catching Cold; but the Danger is to come, as it most certainly will, to Children of tender Constitutions, unless Care be taken to apply fresh Shoes and Stockings.

If bathing the Feet has not yet been made use of, it may still be begun with Safety; first in the Spring with luke-warm Water, and so gradually decrease the Heat, till you make use of perfect cold.

I shall now proceed to make some few Remarks on Diet; which is the next Thing to be carefully consider'd.

It is the Opinion of many, that Children should as much as possible be restrain'd from Flesh; at least till five or six Years old.

This will certainly add much to their present Health; for Flesh is too gross Feeding for infant Stomachs to digest, consequently must heat and inflame the Blood.

If Parents are not satisfied with this Advice, and will not restrain their Children from Flesh entirely, let it be given as sparingly as possible, and only at Dinner; neither a full Meal, but something else more light to compleat it.

Of all sorts of Flesh-meat Mutton or Veal is the most dangerous, and easier digested than any other.

The former of these is the most salutary; and

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chiefly I believe made use of in our Universities, and esteemed as the lightest, and most proper, where Study is concern'd.

As to Fowl, most Sorts are as ill digested as Beef or Pork; such as Geese, Ducks, Turkies, and indeed most Water-Fowl: But as to common Poultry, they are as easy digested as any other Meat, consequently wholesome; but more so when boil'd. But if Parents will give their Children Meat, let it be well done, without the Addition of Gravey, or Sauce; for Children seldom want an Appetite; and if they should, it is a plain Indication that the Stomach is out of Order, and weak: Wherefore, Gravey, or Sauce, will certainly add to the Disorder; whereas, by abstaining at such Times from Flesh, and by administering proper light Food, Nature in a few Hours will reinstate itself, and the Stomach resume its usual Strength.

As for Drink, every body must know that Water is not only the most natural, but also the most wholesome. This was the Drink primitively design'd (and no other) by the the Almighty for our first Parents; for it must be imagin'd, that had any other Sort of Liquid been more salutary, and proper for quenching Thirst, the Wise Creator, who knows best what is fittest for us his Creatures, would undoubtedly have ordain'd it. But

But in case the Parents will not acquiesce in this, I hope they have sufficient Understanding and Love for their Children, as not to substitute any other Sort of Drink but Small Beer in the place of Water; and never suffer Children to drink between Meals, which by Degrees will grow into a Custom.

If a Child be thirsty, before you give him Drink, oblige him to eat a Slice of Bread first, but especially after Play, for it is to be supposed that he is then hot; for whilst he is eating the Bread he gets Time to cool, and the Servant Time also to make the Beer luke-warm.

If it is only Custom that induces him to call for Beer, do the same Thing, oblige him to eat the Bread; for by this Method you'll discover the Deceit by his refusing the Bread if he is not hungry; and admitting that he is thirsty at that Time, rather than eat the Bread, (which must be insisted on) if he can't have Drink without it, he will forbear; if not, the Drink being warm'd, will do him no Harm, and quench his Thirst better; and should he abstain, it will not hurt him. This Method will prevent Children from having the Cup always to the Nose, which is a dangerous Beginning to Good-Fellowship.

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Drink, which is, not to suffer Children to converse with Servants. Those Persons usually loving Strong Drink themselves, are always fond of offering to Children that which they love themselves, especially to such Children as lye under the Repute of being spoil'd, in order to keep in Favour with such, and gain their Esteem.

This is a dangerous Piece of Policy for the Children, and ought to be restrain'd in the most effectual Manner; which can only be done but by a strict Command to all Servants not to transgress in this Point; if they should, upon no Account whatever to retain them any longer in your Service. This is the only effectual Method that can be made use of; for no other Servant that succeeds such Servant dismissed your Service, for such Offence, will venture the Loss of his or her Place (if worth keeping) for a Forbearance in this Article.

As I am engag'd in this Part of the Subject, *Health*, I shall proceed to take Notice further of such Things as are conducive thereto, and to caution against such Things as are diametrically opposite and obstructive to the Attainment of so valuable a Blessing; without which, Life is burthensome. And admitting ourselves possess'd of Riches and Grandeur, that enable us through their
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Means to partake of the Pleasures and Enjoyments of this Life, (which are not forbid us, provided they are such as are innocent and moderate) yet, notwithstanding these Advantages, they are to us, in a Manner, useless, since, for want of Health, we are depriv'd of the Comfort of enjoying them.

'Tis true, this has been already treated on by a judicious Author; but as that Gentleman has been too prolix in his Observation and Remarks for our present Purpose, I have taken the Liberty to select from that Author what our present Necessity requires; and shall take Notice of them in a more concise Manner, omitting Superfluities.

He says, that Fruit is one of the most difficult Things to be treated on, in regard to Children, the Regulation of which will not admit of a general Rule; and allows, that Children should not be intirely debarr'd of them, but from particular ones, Such as Melons, Peaches, Plumbs, and Grapes; these Species of Fruit, Children should be. (if possible) debarr'd the Sight of, much more the Taste, which is so tempting. But for Currants, Cherries, or Strawberries, when quite ripe, may be allow'd them moderately; but not to eat them at Meal-time on a full Stomach, which is the common Custom, as this Addition is superfluous, and not so easily digested. I must
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here beg Leave to digress; and, instead of proceeding on this Article, give you my further Thoughts concerning a Christian Education; which, I am persuaded, every Individual will allow is more essential than either Health, Riches, or any Enjoyments this Life can possibly afford us: For tho' a Person be possess'd of all earthly Blessings, which are but for a short Season, how is it possible he should enjoy those Advantages, with Content and Satisfaction, unless that most noble Part of him, the Mind, be cultivated and improved by Christian Precepts and Examples?

This every Parent is strictly admonished to take a particular Care not to neglect, as it is a Concern of more Consequence and Weight than all the Enjoyments of this Life; which no Proportion of Time, between the two Durations, can be calculated; this passing away as a Dream or Shadow; the other, which is to come, substantial, and to all Eternity.

I shall first of all shew the Error, which is too common among Parents, that causes the Neglect of the Christian-Educating of Children; and the Indifferency and little Care they take to preserve them in Innocency.

This Error proceeds from a mean Idea and Negligence that many Parents shew in themselves

to a Christian Life; and the little Feeling they have in their Hearts of the great Purity which a Christian Life requires of us, and strictly obliges us to observe. Therefore, as the Life they propose, (nay, do lead themselves) being neither painful or troublesome; but low, and carnal; they do not apprehend any great Difficulty in the Conducting their Children. The Reason, why? Because they have not for them any more Feeling, noble, heroic, or virtuous Aims and Designs, than they have for themselves.

It is therefore necessary for such Parents as wou'd educate their Children in a Christian Manner, that they themselves shou'd live so: For unless they shew this Example in themselves (notwithstanding they might at certain Times lay down a few Precepts of Christianity to their Children) Children, when arriv'd to Years of Discernment and Cunning, will conclude, that those few and unfrequented Precepts, which their Parents have laid before them, are only a Farce: For, say they; (as they have sufficient Cunning to make the Reflection) why do not our Parents live according to those Rules of Christianity themselves, which they would have us observe? This is only a Piece of Policy in them, in order to restrain us from those Pleasures in Life, which they themselves enjoy.

This

This is the Reason why Children that are so unaccustom'd to Christian Admonitions, Precepts, and Examples, profit so little; since the Parents themselves live diametrically opposite to those few Precepts of Christianity, which they lay down to their Children.

How obvious is it, then, that Precepts are not so prevalent as Examples? and how necessary, and our incumbent Duty the latter? Wherefore, we may conclude, that unless such Precepts are constantly put in Practice by ourselves; and a strict Perseverance therein by our own Manner of Living to corroborate them; all we can say in their Regard will be of little Effect, since by our Example we contradict those very Rules we offer.

I shall now point out from Holy Writ, how far the Parents Interest is concern'd in the Christian Education of their Children; and the Disadvantages that attend the contrary.

Solomon says, *That the Rod and Reproof give Wisdom; but a Child left to himself, bringeth his Mother to Shame.* This is to say: *Instruct your Son, that he may be a Comfort to you in your Calamity; whereas, if you do not, you will receive Trouble and Sorrow by the Neglect.* Again, in *Ecclesiasticus*, *He that teacheth his Son grieveth the Enemy, and before his Friends he shall rejoice*

in him. That is, He who well instructs his Son, shall be prais'd in his Person. And adds in the Verses following: Though the Father die, yet he is as though he were not dead; for he hath left one behind him that is like himself. While he lived, he saw and rejoiced in him; and when he died, he was not sorrowful. He left behind him an Avenger against his Enemies; and one that will requite the Kindness of his Friends.

Which is to say, when he dies, it will scarcely appear; leaving a Successor so like himself; having no Affliction or Trouble on account of his Enemies; because he leaves a Son, a Protector to his Family against their Insults.

Wherefore, surely, if all the Glory of a Parent consists in the well-government of his Family; what is of more Consequence and Advantage to him than the christian Education of his Children?

What avails it to a Father that he hath heap'd up Riches? that he hath many Friends? if he leaves behind him a Son who, for want of a proper Education, will dissipate all those Riches in superfluous and criminal Expences; who will abandon all his Father's Friends, for the Conversation of the Lewd and Dissolute? What Comfort can that Parent expect, who has neglected this most essential Part of Education, when the

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Inconveniencies

Inconveniencies of Old Age overtake him? What Help or Assistance can he hope for in his Infirmities from those Children, who, whilst he was in the full Strength and Vigour of his Life, would not obey him?

But let us now make Use of such Reasons as Piety and Religion furnish us withal.

What Advantage can a Father propose to himself, tho' he himself hath led a Life all innocent and virtuous, if he neglect that Duty of a Parent, the good and christian Education of his Children?

If, therefore, every Person is obliged to procure to the utmost of his Power the Salvation of his Neighbour, as much as his own, and is accountable for this (as I may say) foreign Neglect, how much more so for the domestick one?

The Verity of this the holy Scripture proves in the Case of *Eli* the High Priest; who was of himself a very good Man; and who, as it appears from the Disasters that befel him, had a great Submission to God's Will, and an ardent Zeal for Religion; who, contenting himself with slightly reproving in a meek Manner his two Sons for their riotous Debaucheries, and not representing to them the Sin and Heinousness of their Crimes, and not opposing himself against their wicked Actions, drew down upon himself and
Family

Family the just Wrath and Indignation of the Almighty.

By this Example you may see, that Parents, who neglect the christian Part of the Education of their Children, render themselves Parricides and Murderers; for, notwithstanding these of the High Priest *Eli* were killed by the Enemy, it may be said that he himself was the Cause of their Death; since his Negligence in chastising them, diverted the Succour of God from them, and left them to the Power of the Enemy to deprive them of Life.

Can it then be wonder'd at, that the Divine Being punishes with such Severity Parents who thus neglect the christian Education of their Children; or be thought strange that he should treat with such Rigour those Parents who are the Cause of the Crimes their Children commit? I say such are the Cause, if they do not correct and stifle all their vicious Passions in their Infancy, and lead them early into the Paths of Virtue.

All thinking Parents, if they seriously reflect upon the Trust which the Almighty has reposed in them, by committing to their Care those ordain'd for Salvation, must imagine, that unless they discharge in a proper Manner that Duty which they may be said to contract at the Birth

of their Children, that all the Vices and Imperfections they are guilty of, will be imputed to them.

Now, if the Neglect of this Part of Education draw down upon Parents such great Evils; and that all the Crimes and Imperfections of Children shall be imputed unto them; and if their Punishments are augmented proportionably to the Crimes of those who descend from them; what Glory, think you, is prepared to crown the Labours of such Parents as neglect not this Duty? and that are more ambitious to acquire a spiritual than temporal Inheritance for their Children?

But how much so ever Fathers are interested in the Education of their Children; whether because of the just Apprehension of the Punishments which are prepared for those that neglect it; or because of the Comforts, both temporal & eternal, which they are sure to meet with if they neglect not this Duty; yet 'tis of greater Consequence to Mothers, and is to them of the highest Necessity.

I shall only in this Place consider the spiritual Interest of Mothers.

This Truth *St. Paul* teaches us, when, after he had spoken of the Modesty which Christian Women ought to observe in their Apparel, and the Caution they should use in their Words, particu-
larly

early in Assemblies, he adds, *I. Tim. ii. 15. They shall be saved by the Children they bring into the World, by procuring that they remain in Faith, in Charity, in Sanctity, and in a well-regulated Life.*

'Tis upon this Plan the same Apostle will have Widows examin'd, when they were to be chosen for the Ministry in the Church; *In what Manner they had educated their Children*; as if this was the most evident Mark of their Sanctity; and that it was needless to seek any other Proof of their Fidelity towards God, and their Zeal for the Church, than that the Education and Conversation of their Children was entirely christian.

The Foundation of all this is, that Children in their Infancy are much more frequent with their Mothers than with their Fathers; and that Fathers have a Right to repose the Care of their Childrens Education to Mothers, until they are of riper Years.

It belongs particularly to Mothers to watch over their Children in their Infancy, as from whom God will demand a more exact Account of these Years, which are the most important of their whole Lives: For as Children have almost always their Mothers present with them, may we not presume that they scarcely do any thing but what they see?

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Since nothing then can, scarcely, be hid from Mothers concerning the secret Inclinations of Children, may we not, without Injustice, attribute to them all the unhappy Effects which have follow'd the Passions they have suffer'd to increase in their Hearts? And are they not the Cause of those Crimes which they hinder'd them not to commit, by not opposing themselves to the bad Customs which their Children contracted under their Government?

I shall now resume that Part of the Discourse concerning Fruit.

As to Apples, or Pears, if thoroughly ripe, they may be safely given in small Quantities; but especially Winter Fruit. This I have experienced in my own Family, whilst I had the Tuition and immediate Care of Gentlemens Children; but always observed these Cautions: First, not upon a full Stomach after Dinner, but between that Time and Supper; which I substituted in the room of Tea, so pernicious I believe to most Constitutions. Secondly, full ripe; and, 3dly, never allowing them to eat any without Bread.

Dry'd Fruit without Sugar I take to be wholesome; but Sweatmeats of all Sorts ought on no Account whatever to be given; as they not only clogg the Stomach, and are apt to sour it, but also

so are hard to be digested, and spoil the Appetite.

Children should not, if possibly it could be avoided conveniently, have any fix'd Hour for their Meals, except Supper, especially till they are Five or Six Years old: For the Stomach at those stated and fix'd Hours will expect Nourishment; and in case (as it very often happens at set Meals) that it is not exactly ready to Time, the Stomach is apt to flag, grow weak, and lose itself; and if between Meals Children call for Victuals, give them Bread only; for Children that eat Bread will never starve for want of Nourishment.

As the Morning is generally design'd for Study, to which a full Stomach is a bad Preparation, dry Bread, though the best Nourishment, is the least tempting: And sure no Person that has any Regard to a Child's Mind or Body, would cram him with Breakfast, unless they would have him dull and unhealthy.

Let not any one think that this Diet is unsuitable to the highest Rank and Quality; for a Gentleman ought to be so bred as to be fitted to Disappointments in every Circumstance of Life, as it is not impossible he may meet with them; especially such as are design'd either for the Camp or the Navy. But those who breed their Sons up in the

the Delicès of a plentiful Fortune, consider very little the Examples they daily see, or the Age they live in: For it may be observ'd, that more Surfeits and Fevers have been got by high Eating and Drinking, than by any other Article.

The only Thing to be minded in Education is, the Habits you are to settle; therefore must not begin to make a Custom of any thing that you would not have to continue; as it will be inconvenient both for Health and Sobriety, to drink or eat more than is required by Nature.

Children of weak Constitutions should be a little indulg'd with Sleep in a Morning, at least till they are Seven or Eight Years old; and such, as well as others, never suffer'd to go to Bed till an Hour after their Supper, that what they have eaten may have Time to digest: For Sleep upon a full Stomach is not so proper, especially to weak Constitutions; wherefore Care should be taken that this Meal be sparingly made use of, and of the lightest Kind.

As to the Hour of putting them to Bed, it should not exceed Eight o'Clock, and to accustom them to rise early.

By thus using Children to early Rest and Rising they will avoid the unwholesome Hours of the Evening; and they that are us'd to this Custom

re seldom guilty of Riots, Debaucheries, or Disorders, when grown up. I do not mean that your Son, when grown up, should never be suffer'd in Company after that Hour: You are now, by accustoming of his tender Years, to indispose him to those Inconveniencies as much as you can: This will be no small Advantage, that, contrary to Practice, having made Sitting-up uneasy to him, will make him avoid Night Revels. There is his Advantage at least in going early to Bed and rising, the present Establishment of his Health.

I would not have it thought that all Constitutions should be indulg'd alike in Sleep; I mean on such as are tender and weak; and even to such not in so great a Quantity after they are seven or eight Years old; lest by the Custom of lying much in Bed in their infant Years, they should indulge themselves in a drowsy Laziness as they grow old.

When Children are call'd up in the Morning, great Care should be taken in awaking them; it should never be done with a loud Voice, or hastily; which is often the Case when Servants perform this Office, being commonly in a Hurry about their other Household Business: To avoid therefore the Evils that sometimes attend such sudden alarms, I think it would be prudent that either of the Parents should do it themselves, except on cer-

tain Occasions, when Time and Conveniency will not admit of it. Therefore, at such Times, Care should be taken to caution Servants not to do in a hasty or loud Manner, but in the most gentle for the very forcing them from Sleep by the gentlest Methods that can possibly be used is sufficient Pain and Uneasiness to them; why then should be made this Addition of Pain, (which they undoubtedly feel) of sudden and loud awaking them from Sleep?

This Treatment is often terrifying to grown People; what then must it be to young and tender Minds?

There is a Custom which prevails much in Families of middling Fortunes; and that is, to have Girls to attend Children that have done sucking until they are three or four Years old; and the Office of Dressing and Undressing their young Masters, or Mistresses, is usually delegated to them; which in many Respects is wrong, and dangerous; which I shall demonstrate as plainly as possible.

First then, are not Girls that are thus employ'd, commonly thoughtless and giddy; without the least Tincture of Care or Solidity; and often too weak of Body to bear a Child in the Position it ought to be supported in the Arms? This single Circumstances

circumstance is often attended with fatal Consequences to the Children they attend; not only for the present, from Falls, Bruises, broken Backs, fractur'd Limbs or Skulls, either from the Weakness or Giddiness of these young Nurses, but also for the future, should they chance to survive these Accidents they often meet with; I mean the deformity of Body.

I shall not here take up your Time in making further Remarks on this ill-judg'd Custom; as this I think is of sufficient Weight to any Parent that has that natural Love and Care which most possess: And only beg Leave to ask such Parents a few Questions in regard to these young Nurses.

First, What is the Reason for thus employing these Girls? The Answer to this must be, that they can be had on easier Terms; consequently less expensive. So far right, as to Wages!

Secondly, What Difference is there in the maintenance of a grown Servant and one of these servants in Miniature? Answer, none: For it has been (and may be often) observed, that young Girls or Boys of 12 or 14 have greater Strengths than full-grown People.

But again: Allowing that there may be some difference in the Expence, certainly it must be of little Value, especially in Country Towns, that

it is not worth mentioning; and even in the great Metropolis of this Kingdom, it can't exceed three or four Pounds *per Ann.* which must appear but a Trifle to People of tolerable Circumstances. Since therefore the Difference is so small, will any Parent, for the Sake of so insignificant a Sum, (at least no thinking Parent will, that has the least Value or Love for his Child) undergo that Terror and Anxiety of Mind that certainly he must, if he seriously reflects on the Dangers that may happen by trusting raw giddy Girls abroad with their Children; since for a Trifle more of Wages (which I think is the only Motive that induces them to employ the latter) they may be furnished with those proper for the Office, and thereby enjoy that Satisfaction and Tranquility of Mind, in being certain that their Children are in the safe Care of a strong and trusty Servant?

As I cannot (without descending to the minutest Particular that regards the Elevation and Education of Children) properly discharge myself from remarking in the general every Article relative to that Purpose; and as nothing that I shall take Notice of is unnecessary or trifling, (tho' perhaps to some it may appear so) yet, (as the Subject requires it, and can't be compleated without such

Remarks)

Remarks) I hope in the End, that my Readers will be thoroughly sensible that they are not so.

I shall therefore proceed to give a short Advice, in regard to the Quality of the Bed which a Child should be accustom'd to sleep on.

First, that the Bed be rather hard than soft; for Mr. *Locke* says, "That lying hard strengthens the Parts; whereas the contrary, being buried in Feathers every Night, dissolves and wastes the Body; consequently weakens it; besides the Stone, which has often its Rise from soft lying, and the warm wrapping up of the Reins, several other Indispositions; and that especially, which is the Source of them all, a tender and weak Constitution is very much owing to Down Beds. Besides, he that is used to hard-lying at home, will not (if he travel) miss his Rest when abroad, where he will have more need of it; and therefore he thinks, that it would not be amiss to make the Bed in different Forms; sometimes higher, and sometimes lower at the Head, that the young Traveller may not distinguish every little Change or Alteration he will be sure to meet with on the Road. The great Cordial of Nature is Sleep; he that misses that, must suffer by it. He that sleeps soundly takes this Cordial; and it is of little Significancy whether on a soft Bed or hard one, as it is Sleep only that is the Thing necessary. There

There is one Thing which I have omitted in its proper Place; which, as it tends to Neatness or Cleanliness, and the saving of much Labour and indeed some little Expence, I must beg Leave to observe, by which Observation, it may be thought I have been very conversant in Nursery Rooms; herein it is not wrong judg'd, having had the Opportunity for many Years in my own Family to distinguish between Right and Wrong: Which is,

That Children, till Two Years old at least, should, at any Time they waken, be accustomed immediately to be held in a proper Position for discharging Nature; or, as the proper Term is, *Held-out*; for it is observable, that grown Persons after Sleep have most commonly a greater Inclination for discharging Nature at that Time, than at any other. Children that suck have more Occasion for this than others that do not; but neither should be neglected, both for the Child's and your own Sake. For the Child's, it will preserve it often from taking Cold, which it would be liable to from this Neglect. And also for your own, as it would save Time, Trouble, and Expence, in Changing and Washing.

This last Article you may think is descending too low; but as I am convinced that there are dirty

as well as clean Nurses ; and as I observed in the first Part of these Discourses, that I must, in order to compleat them, descend to Particulars ; I hope this last will be excused.

There is one Thing more which I must take Notice of, and which is of great Advantage to a Child's Health ; I mean the open Air, which Children should be used to, even in Winter ; and offer'd as little as possible to approach the Fire : By this Method, a Boy will be accusom'd to all Weathers. A certain Author on this Article advises, that Boys should be suffered to play, and exercise themselves in the open Air without Hats ; but this Caution I think is unnecessary ; as no Person of what Degree soever, but may procure some sort of Covering for the Head ; besides, if I should, I doubt the Maxim's being observ'd by the Mothers ; and as I am cautious in giving Advice to the Ladies, but especially where Things are not absolutely necessary, I shall not recommend it.

I have now done with that Part which regards the Body ; and shall proceed to those Particulars which concern the Mind.

This is a weighty Article, and requires our utmost Consideration to cultivate, and improve, so as to render ourselves worthy that great Trust and Confidence

Confidence which the Almighty has reposed in us; which unless we endeavour to perform to the utmost of our Knowledge and Power, we must expect, at a certain Period of Time, to pass a most disagreeable Accompt of this our Stewardship; for as I observ'd in the former Part of this Discourse, that notwithstanding we ourselves lead a virtuous and christian Life, yet if we neglect this Part of Education in our Children, we shall assuredly answer most severely for it both here and hereafter. This, I think, has been already plainly demonstrated in the Case of *Eli* the High Priest; who for his Neglect, in not opposing in a proper Manner his parental Authority against the vicious Debaucheries of his Sons, drew upon himself the Wrath of God, notwithstanding he himself was a virtuous and religious Person.

This one Example is sufficient to shew how necessary, and how incumbent on us, is this Duty of educating in a christian Manner those whom God has committed to our Care; and how fatal the Neglect of it may (nay will) prove. For it is manifest that this is the most essential Duty which Parents ought, and are commanded, to perform.

To be more fully convinced of this Verity, there needs but to consider on one Side the Sub-
mission

diffion of Wills to Parents, wherein God will
ave Children to live; the Feelings of Love and
acknowledgment which he commands Children
have for them; and the Rewards he promises
em, to encourage them to perform this Duty:
n the other Side, the Authority which he gives
Parents over their Children; and the Rigour
herewirh he revenges the Contempt they re-
ive of them.

God in the Design he had to recommend to
parents the good Education of their Children,
printed on their Hearts such a natural Inclina-
on, which should so powerfully draw them that
ey could not, without using Violence to them-
ves, disobey them.

He would also that Children should have great
respect towards their Parents, thereby to render
em more dear and more agreeable; and that
eir Obedience and Love might be as so many
arms which should allure them to take that
pecial Care of them in their Infancy.

Is not then this Education that which prepares
e Mind to receive the purest Lights, and plants
the Soul those noble Dispositions to Virtue?

Is it not that which sows in our Hearts the Seed
the most heroick Actions, and which lays the
foundations of all that which must appear best to

the Eyes of the World in the Succession of Ages? In fine, it is that which fills the Courts of Princes with faithful, generous, and disinterested Subjects; the Parliaments with firm and unbiass'd Members; the Bar with learned and impartial Judges and Magistrates; Colleges with religious Persons; Private Families with prudent charitable Masters, and obedient Servants: And, finally, it is good Education alone that compleats the Number of the blessed Elect.

Give me Leave, before I dismiss this Part of the Discourse, to make some farther Remarks, in order to corroborate and inforce this Duty of giving a good Education to our Children.

There is nothing but this that is capable of banishing the reigning Vices of the World; because this only can imprint in our Heart the Dread and Horror of offending. 'Tis by this alone the Love of Sufferings may be re-established among Christians, by banishing from the yet tender Bodies of Children all the Eases and Delicacies of this World. 'Tis this that preserves Order, and retains Inferiors in Respect and Submission to their temporal and spiritual Superiors: 'Tis this that can only revive Charity and Zeal towards our Neighbour, by insinuating into them an Esteem and Tenderness to all the World.

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Since therefore this Duty is so necessary both to our temporal and spiritual Advantages, let us take Care that we commence the Performance in due Time; let those that would reap plentifully of this Harvest sow an early Seed, which will not only reward us with Content and Satisfaction here in this Life, but also prepare us with Raptures of Joy to meet those heavenly and everlasting Rewards hereafter, which the Great and Almighty Being has reserv'd for those that fulfil his Will.

To this End therefore, that we may reap this Fruit, I hope, that what the following Pages offer, as a proper Means for attaining so valuable a Concern, will have the desir'd Effect: And that the Maxims I shall lay down, may not simply be attended to without farther Notice, but immediately put into Practice. And in case there be those among us that have delay'd the Performance of this Work, and not taken an early Care in the Commencement of it, and have remained idle to the eleventh Hour of the Day, let us embrace with Eagerness and Joy the Opportunity that awaits us to employ our Pains and Labours in that Hour which still remains.

Give me Leave therefore to introduce to you Maxims drawn from Holy Scripture, which ought to be followed, and put in Practice, by those who

would render to their Children this essential Part of Education.

Solomon says, in his 6th Chapter of *Wisdom*, Verse 2, 3, 4, *Give ear you that rule the People, and glory in the Multitude of Nations.* Which is as much as to say: *Hearken to my Precepts you that are Parents, and rejoice in the Number of your Children.* Again, *For Power is given you of the Lord, and Sovereignty of the Highest; who shall try your Works, and search out your Counsels.* That is, *For your Authority over them* (meaning your Children) *is given you by the Almighty, who will judge your Works, and the Admonishments you give.* Again, *Because, being Ministers of his Kingdom, you have not judged aright, nor kept the Law, nor walked after the Counsel of God.* That is, *Because he intrusted to your Care the Government of his People; and have not acted according to his Precepts, but disobeyed the Commands of God.* And again, Verse the 6th, *For Mercy will pardon the Meanest; but mighty Men shall be mightily tormented.* That is to say, *He will excuse the Illiterate, and those that are ignorant of his Laws; but those that are acquainted with them, and are the Heads of Families, he will severely punish.*

I shall now take Notice of what Ideas and Forms which Parents ought to propose for their

own

own Imitation, in the Christian Education of their Children.

In this I cannot better assist them than by proposing some Model which they may follow; and upon which they may fix their Eyes, in order to conduct them securely in the right Performance of this great and noble Work.

This Model which I shall offer is no less than God himself: For if Parents in the Production of Children express an Image of his Fruitfulness, is it not just they should propose to themselves for the first Idea of the Education of those same Children, the Conduct which this Celestial Parent observes, in regard to all Men?

I beg it may be observed what has been his Conduct in regard to the *Jews*, before Christianity was established among us; whom all the Fathers of the Church, after *St. Paul*, look'd upon as in a State of Infancy, in respect to Christians; whom Grace, according to *St. Chrysostome*, hath made ripe in Years.

Observe what Care he took to conduct that People out of *Egypt*, in order to separate them from Idolaters, and forbid them any Commerce with Strangers, lest their Example and Doctrine should corrupt and pervert them.

He gave them his Laws and Commandments:

He

Fear

He inspires them with a holy **Horror** (if I may so say) of his Omnipotence and Majesty, to the End that they should fear giving him Offence.

He rigorously chastises their least Unfaithfulness and Disobedience; and out of the Care he has to make them acknowledge, that 'tis he alone who supplies all their Necessities, who protects them against all their Enemies, and who affords them all which they possess; he endeavours to make them enter into the Feelings of Love and Gratitude for his Bounty, and an humble Submission to the Orders of his Divine Will.

He instructs them in the most hidden Truths, and in the Mysteries of Christ; but instructs them as Children; that is, by representing only Shadows and Figures unto them.

Thus Parents are to prefer that which regards the spiritual Interests of their Children before any Thing that concerns the temporal; and, from their most tender Infancy, debar them from such Company as may induce them to Vice: To instil into them a Horror of Sin, and a Dread to displease God; making them to understand, that it is he alone who supplies all their Necessities, and that he is their true Father; and insinuates into them a Love of his Maxims.

I shall now resume that Part which concerns our temporal Welfare.

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This we ought to look on as a most necessary Duty; and to make it our principal Business to improve the Mind, that it may on all Occasions be disposed to consent to nothing but what is suitable to the Dignity of a rational Creature.

If what I mentioned in my first Part of this Discourse be true, which I am no ways doubtful of, that the Difference found in the Behaviour, Manners, and Capacities, of the Men we meet with, is more owing to the Advantages and Disadvantages of Education, than to any Thing else; we must conclude, that great Care should be taken early to form the Minds of Children, and to instil into them such Principles of Virtue and Justice to Mankind, which should influence their Lives ever after.

As the Strength of the Body lies chiefly in being able to endure Labour and Hardships, so it does also in the Mind; and the principal Foundation of Virtue and Worth is placed in this; that Man is able to deny himself his own Desires, to curb his Passions, and cross his own Inclinations, and follow purely what Reason dictates as best.

It may be remark'd, that the great Mistake of bringing up Children to these Principles, is, that it has not been put in Practice sufficiently early, and in proper Time; and the Mind has not been made

made obedient to Discipline at a Time when it was most tender and easy to be bent.

Parents, who are wisely ordain'd by Nature to love their Children, are very apt (if Reason watch not that natural Affection) to let that Love run into a ruinous Fondness; and by such Fondness, cherish their Faults, and permit the Fondling to have its Will in all Things. And as Children cannot be guilty of great Vices or Crimes, the Parents imagine they may with Safety indulge them in small Irregularities, and make themselves Sport with that pretty Perverseness which (as they think) becomes the infant State.

By this Method of unwisely proceeding, the Fondling (like a Parrot) is taught to call Names, to strike, and do as he pleases.

Thus Parents, by humouring their Children, whilst they are young, corrupt Nature's Principles; and are surprized (which really surprizes me they should be so) afterwards to drink the bitter Waters, when they themselves have poisoned the Spring from whence they flow. When Children are grown up, and these bad Customs with them, and now too big to be made use of by Parents as Toys or Play-things; then the Parents complain of their Perverseness, are offended to see them willful; and displeased at those ill Dispositions which they
them.

themselves infus'd, cultivated and indulg'd. This is too late a Season to pluck up those Weeds which Parents themselves have planted ; and have taken perhaps too deep a Root to be extirpated.

There be few Parents but can plainly see when their Children are grown up, the ill Consequences and pernicious Effects of this their early Indulgence.

I must beg Leave to take Notice, that these Proceedings are diametrically opposite in regard to the Brute Creation. We do not neglect, if we have a vicious or resty Colt, all Means that we can possibly use, to render him useful and subject to our Wills, when grown up : Why then will Parents, for the Sake of three or four Years Pleasure in dandling their Children, run the Hazard of losing all that Pleasure they might reasonably propose to themselves for the Remainder of their whole Lives ?

He that is not used to submit his Will to the Reason of others when he is young, will scarcely hearken to his own Reason when of Age to make use of it : And it is easy to conceive what kind of Person such as is here describ'd is likely to prove when grown up.

These are Oversights usually committed by those who seem to take the greatest Care of their

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Children's

Children's Education. But if we consider, and look into, the common Management of Children, we shall have Reason to be surpriz'd, in the great Dissoluteness of Manners which now reigns, that there are any Footsteps at all left of Virtue.

I desire to know what Vice can be nam'd which Parents, and those about Children, do not season them with? I do not mean by the Examples they give, and the Patterns set before them, which is indeed sufficient of themselves; but that which I take Notice of here is, the downright teaching them Vice, and actually putting them out of the Paths of Virtue. Before that Children can go, they instil into them the Principles of Revenge, Cruelty, and Violence, *Give me a Blow, that I may beat him*, is a Lesson which most Children hear daily; and this is thought nothing, and made light of, because their little Hands have not sufficient Strength to do Harm. But pray give me Leave to ask, whether this is not corrupting the Mind? Is not this the Way of setting Children in the Road of Violence and Force? And if thus instructed, when little, to hurt and strike (if I may use the Expression) by Proxy, & encourag'd to rejoice in harming others, and see them suffer, does not this prepare 'em, when they're strong enough, to strike of themselves? Again, Lying, Equivoca-
tions

ions and Excuses, very little different from Lying, are put into the Mouths of young People by many Parents and Masters, whilst they are for the Advantage of either. And can any one imagine that a young Person, thus instructed, will not make use of the same Means for himself, when it may be for his own Advantage?

I shall not dwell any longer on this Part, to shew what Pains are used by some Parents to corrupt Children, and instil into them the Principles of Vice; but must desire that such Parents may formerly consider, what Irregularity or Vice there is which Children are not visibly taught; and whether a contrary Doctrine be not their Duty to instruct them in.

The Principle of Virtue lies in a Power of denying ourselves the Pleasure and Satisfaction of our Passions or Desires, where our Reason will not admit them; and this Power can only be acquir'd and cultivated by an early Practice, and made familiar to us in our Infancy, till it is confirm'd into Custom. Wherefore I would advise, that Children from the Cradle should be used to submit their Longings and Desires. They should be taught that they were not to have any thing merely on account of pleasing them, but because it was proper for them. This Method (tho' it is con-

trary to common Practice) I think you'll allow will learn them to be content without such Things; it will prevent their Thirst after Things as are not proper for their Use, and also that Confusion and Disorder (which most Children that are allow'd whatever they desire or crave) in Company, where Parents are fond of introducing pretty Miss, or little Master. What Uneasiness have I not suffered at the Tea-Table of a Person who, by his Vocation, ought to know better! to see pretty Miss cock'd up upon Mamma's Lap, tossing about with her little Hand all within her Reach; and not content till she had snabber'd in every Person's Cup at Table.

Parents ought prudently to debar them the Excess of their Tables, and only allow them plain and simple Diet: Yet, even here too, Children are hard to be preserv'd from the Contagion that poisons the Mind; though by a discreet Management, whilst they are under Tuition, their Health perhaps may be pretty well secur'd; yet their Longings and Desires must needs yield to the Lessons which almost every where are read to them upon Epicurism.

The Commendation that is given every where to *high Feeding*, cannot fail to be a successful Incentive

tive to natural Apperites, and bring them quickly to the Liking and Expence of a fashionable Table.

Can *Reason* therefore dare attempt to say any thing against the publick Testimony, or hope to be heard, if it should call that *Luxury*, which is so much own'd, and universally practis'd, by almost every Individual?

Children should never be suffer'd to have such Things as they cry'd for; and they would learn by a few Lessons to be satisfied and content without them.

This Method would prevent their Bawling and Peevishness; and they would no more cry for any thing in their Sight, than they would for any thing they had never seen or heard of.

I would not have this Method imputed to me as Ill-nature; or that they should be depriv'd of Things proper for their little Amusement. No: I look upon them as what they are, Children; that must be us'd with Tenderness, Humanity, and Good-nature, and be allow'd Play-things for their Diversions and Amusements: I would have them only debarr'd such Things which they craved, or cry'd for; and for this very Reason, because they were little, and were importunate for them; for the younger they are, the greater Care ought

ought to be taken not to comply with their wanton Appetites and unruly Desires; and the less Reason they have of their own, the more they ought to be under the Government of those about them.

Wherefore, as I have made it appear that an early Authority and Government over Children is absolutely necessary for the Benefit and Ease of both Parties, I think it adviseable that those Parents that intend ever to govern their Children, and enjoy that Pleasure and Satisfaction from them which all Parents would willingly acquire, that the Method propos'd should be put in Practice whilst they are little, and to establish the Authority of a Parent as soon as the Child is capable of Submission, and understands in whose Power he is: For unless this be done, how can any Parent expect that a Child who is not kept in proper Awe and Submission in his Minority, or Infancy, will be so when he arrives to Manhood?

Most Parents misplace the Treatment that is due to Children: They are indulgent to them when in their Infancy, but morose and severe to them when grown up, keeping them often at too great a Distance.

Liberty and Indulgence to Children can do no Good, but much Harm; and their Deficiency of
Judgment

Judgment requires Restraint, and often Severity; but when grown up to Reason, and a little Judgment, Severity and Restraint (as they are often attended with bad Consequences) will make them tir'd of your Being, and desirous of your Death; that, by that, they may be disburthen'd of that Restraint and Severity you load them with.

Wherefore as all Parents, I presume, are desirous that their Children, when little, should regard them as their Governors, and as such stand in Awe of them; and that when they are grown up they should look upon them as their surest Friends and Benefactors; I imagine the Method I have now proposed is the only one to obtain that Desire; for we must look upon our Children, when grown up, to have the same Desires and Passions as ourselves; as desirous of Freedom, and being thought rational Creatures, as ourselves, who love not Restraint or Rebuke. Those therefore that receive such Treatment when grown up will seek other Company, Friends, and Conversation, and with whom they can be more at Ease.

Fear and Awe ought to give you the first Power over their Minds; and Love and Friendship, in their riper Years, to hold and maintain it; for the Time will come when they will be past the Rod, and Restraint; and then, if the Love of
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you make them not obedient and dutiful, and the Love of Virtue and Reputation keep them not in laudable Courses, I ask what Method can be now at this Time made use of to turn 'em to it? Perhaps the Fear of a scanty Portion may have some little Effect. But this will not always last; every Man some time or other must be trusted to himself; and he that is a virtuous and good Man must be made so within: And, therefore, what he is to receive from Education, in order to sway and influence his Life, must be put into him early. This being therefore laid down as a general Course that ought to be taken, I shall now proceed to give my Opinion of the Parts of Discipline that ought to be used.

As I have already spoken so much of carrying a strict Hand over Children, perhaps I may thereby be suspected of Ill-nature, and that I do not sufficiently consider what is due to their tender Age and Constitution. But that Opinion you'll lay aside when you have heard me a little farther; for I imagine that too great Severity in Punishment does very little Good, but great Harm, in Education; for it may be remark'd that those Children that have been most corrected, seldom make the best Men or Women. All that I urge for is, that whatever Rigour is proper, it is to be used

fed more in Childrens Infancy; and when, by right Application, it has wrought its Effect, it must by Degrees be relax'd, and chang'd into milder Usage; for Compliance and Suppleness of their Wills, being by a steady Hand introduced by Parents before Children have Memories to retain the Beginnings of it, 'twill seem natural to them, and prevent all Occasions of struggling and repining; and this Strictness must be inflexibly kept up to, till Awe and Submission be entirely rooted and grown familiar.

Wherefore, if Parents would have their Children obedient to their Commands and Wills when grown up, and would not be disappointed in their Hopes of bringing up Comforts to themselves in Old-Age, the only Method I know of to obtain this Satisfaction and great Blessing, which undoubtedly the Almighty intended should be so, notwithstanding the too common Saying, that *such Children were sent for a Curse*) is to begin early; by which Method Parents may insure to themselves that Pleasure, Satisfaction, and Comfort, which is natural for them to expect; and it must be concluded, that if they meet not with it, the Fault is their own, by the neglecting an early Strictness over their Children.

He that has not a Command over his own Inclinations, and knows not how to resist the Importunity of either Pleasure or Pain, for the sake of what *Reason* dictates is not fit or proper to be done, is deficient of the true Principle of Virtue, and is in Danger of being never good for any thing. This Temper therefore, which is so contrary to unguided Nature, must be imbib'd in Infancy; and this Habit, as it is the true and most proper Foundation for future Happiness, must be early wrought in the Mind, even from the first Dawnings of Knowledge in Children; and be confirm'd in them by all the Care and Ways imaginable, by those who have the Care of their Education.

On the other Side, if the Mind be curb'd, and too much humbled in Children, and their Spirits be abas'd and broken by too strict a Hand, they lose all their natural Vigour, and are in a worse State than the former; for Extravagancy in Youth, and Liveliness of Spirit, sometimes come to be set right; but dejected Minds, and low, timorous Spirits, are hard to be rais'd, and seldom attain to any thing perfect. To avoid the Danger that is on either Hand, is the Art; and he that has found it hath, in my Opinion, the true Secret of Education.

I cannot

I cannot think that Stripes is a Method to be made use of in the general; there are other Punishments that will have a better Effect than those: For, as the Wiseman says, often reproving only hardens; consequently has no Effect.

It is very natural for Parents to love their Children; but they should take care that this Love be rational; they should not be concern'd at their Tears on such Occasions wherein Violence should be used to their Inclinations. Now, as these Inclinations are corrupted, and not govern'd in them by *Reason*, they will not permit them to take Pleasure only in such Things as incline them to Vice.

Parents therefore ought to fortify their Hearts against their Moans and Tears, resolve not to listen to the Feelings of Nature, when Occasion requires to make them feel the Rod, or debar them of some Pleasure; rather than to suffer them to contract bad Customs, or become obstinate in their Wills.

There is nothing that brings greater Sorrow to most Parents, than the Children that have been lov'd and indulg'd; which is too obvious to need any Proof.

Stripes, and all Sorts of slavish corporal Punishments, carried to a high Pitch, are not the Disci-

pline fit to be used in the Education of those whom we would desire to be ingenious and good Men; consequently should be but seldom made use of, and only on great Occasions, and Cases of Extremity.

On the other hand, to flatter Children by Rewards of such Things that they esteem, is as carefully to be avoided; for this does but cherish and authorize their Love of Pleasure, which by all Means ought to be subdued and stifled in them. For to make a good, wise, and virtuous Man, the Child should be taught how to deny his Desires and Inclinations whenever his Reason advises the contrary, and his Duty requires it.

But when Parents draw or encourage Children to do what is fit by the Offer of Money, fine new Cloaths, or Things to please their Palate; what do they; by proposing these Rewards, but allow such to be the good Things they ought to aim at, and thereby encourage their longing after them, and accustom them to place their Happiness in such Things?

Thus Parents, to prevail with their Children to be industrious in their Learning, by misapplying their Rewards and Punishments, sacrifice their Virtue, invert the Order of their Education, and instil into their infant Minds Luxury, Pride, and Covetousness:

Covetousness: For by this Method of flattering those wrong Inclinations which ought to be restrain'd and suppress'd, they lay the Foundation of those future Vices which cannot be avoided but by curbing their Desires, and accustoming them early to submit to Reason.

I do not mean that Children should be kept from the Pleasures and Conveniencies of Life that are not injurious to their Health or Virtue; on the contrary, their Lives ought to be made as pleasant and agreeable as could be, in a plentiful Enjoyment of whatever might innocently delight them; but always with this Caution, that they have those Enjoyments only as the Consequence of the State of Esteem & Acceptation they are in with their Parents or Governors; but should never be rewarded for performing any one thing that they shew an Aversion to, or to which they would not have applied themselves without that Temptation.

But then you'll say, if you take away the Rod on one hand, and these little Encouragements which Children are taken with on the other, which Way are they to be govern'd? for remove Hope and Fear, then Discipline must be at an End.

I grant that Rewards and Punishments are the only Motives to rational Creatures: These are the Spur

Spur and Reins that set us to work; and therefore they are to be made use of to Children too; and I advise all Parents, always to be mindful that Children are to be treated as rational Creatures: For Rewards and Punishments must be proposed to them, if we intend to work upon them.

The Mistake, I imagine, is the ill Choice that is generally made: For the Pains and Pleasures of the Body are, I think, of ill Consequence, when made the Rewards and Punishments whereby Parents would prevail on their Children; for, as I before observ'd, they only serve to increase and strengthen those Inclinations which is their Business to master and subdue.

I desire to know what Principle of Virtue do you instil into a Child, if you restrain his Desires of Pleasure in one thing by proposing another? This Method only enlarges his Appetite, and teaches it to wander. If a Child cries for an unwholesome and dangerous Fruit, you purchase his Quiet by giving him something less hurtful. This, perhaps, may preserve his Health, but spoils his Mind, and sets it more out of Order: For here you only change the Object, but flatter still the Appetite, where, as I have shewed, lies the Root of the Mischief; and till you bring him to be able to bear a Denial of that Satisfaction, the Disease

will

will never be cur'd. For by this Way of proceeding you foment and cherish in him that which is the Spring from whence all the Evil flows; which will be sure, on the next Occasion, to break out again with more Violence, give him stronger Longings, and you more Trouble.

The Rewards and Punishments whereby Children are to be kept in a proper Order, are quite of a different Kind, and are of that Force that, when they are once set to work, the Business, I imagine, is done, and the Difficulty is over. Esteem and Disgrace are of all others the most powerful Incentives to the Mind, when once it is brought to relish them. If you can once get Children into a Love of Credit, and an Apprehension of Shame and Disgrace, you have then put into them the true Principle which will constantly work and incline them to the right. But, perhaps, it will be ask'd, how shall this be done?

It is certain that at first Appearance it seems difficult: But, if rightly look'd into, and carefully examin'd, the Difficulty is not much.

First, then, Children are (perhaps earlier than we imagine) very sensible of Praise and Commendation, consequently of Shame and Disgrace.

They find a Pleasure in being valued and esteem'd, especially by their Parents. If therefore
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the Parents careſs and commend them when they do well, and ſhew a cold and neglectful Countenance to them upon their doing ill, and this accompanied by a like Carriage of all others about them, it will in a little Time make 'em ſenſible of the Difference: And this, if conſtantly obſerv'd, I am certain, will have more Effect than Threats and Blows, which loſe their Force when once grown common, and are of no Uſe when Shame does not attend them; and therefore are not to be made uſe of but in the Caſe I ſhall hereafter mention, when it is brought to Extremity.

But, ſecondly, to make the Senſe of Eſteem and Diſgrace ſink deeper, other agreeable or diſagreeable Things ſhould conſtantly accompany theſe different States; not as particular Rewards and Punishments of this or that particular Action, but as neceſſarily belonging to, and conſtantly attending one, who by his Carriage has brought himſelf into a State of Commendation or Diſgrace. By this Method of treating them, Children may be brought to conceive, that thoſe that are commended and eſteem'd for doing well, will neceſſarily be cheriſhed and lov'd by every body; and, on the other hand, when any one by Miſbehaviour falls into Diſgrace, or cares not to preſerve his Credit, he will unavoidably fall under Neglect and Contempt;

Contempt; and in such State will think that he will be debarr'd from every thing that will please or delight him.

This is the Way to make the Objects of their Desires assisting to Virtue; when a settled Experience from the Beginning teaches Children that the Things they delight in are only to be enjoy'd by those that are in a State of Reputation. If by this Means you can once come to shame them out of their Faults (for, besides Shame, I would have no Punishment), and make them in love with the Pleasure of being thought well of, you may turn them as you please, and they will be in love with all the Ways of Virtue.

The great Difficulty in accomplishing this grand Work, I imagine, lies here: I mean the Folly and Perverseness of Servants, who are hardly in this Point to be hinder'd from crossing here in the Design of the Parents: For Children discountenanced by their Parents for any Fault, too often find a Refuge and Relief in the Caresses and Flatteries of foolish Servants, and thereby undo whatever the Parents endeavour to establish.

When the Father or Mother looks sour on the Child, every one else should put on the same Countenance; till Forgiveness of the Fault is
I ask'd,

ask'd, and a Reformation of it has set him right again, and restored him to his former Credit.

If this Method was constantly observ'd, there would be little Need of Correction; their own Ease and Quiet would instruct them quickly to court Commendation, and avoid doing that which they found every one condemn'd, and they were sure to suffer for, without being beat or chid. This would teach them Modesty and Shame; and they would quickly come to have a natural Abhorrence for that which they found had made them slighted and neglected by every body.

But how this Inconvenience from Servants is to be remedy'd, I must leave to the Parent's Care and Consideration; and can only advise, to be careful in getting Servants that are sober and discreet. Frequent Chiding and Beating ought to be carefully avoided; because this Sort of Correction never produces any Good, farther than it serves to raise Shame and Abhorrence of the Mischance that brought it on them: And if the greatest Part of the Trouble be not the Sense that they have done amiss, and the Apprehension that they have drawn on themselves the just Displeasure of their best Friends, the Pain of whipping will work but imperfectly; it only patches up for the present, and skins over, but reaches not to the

the Bottom of the Sore. Ingenuous Shame, and the Apprehensions of Displeasure, are the only Restraint: These alone should hold the Reins, and keep the Child in Order. But corporal Punishments must necessarily lose that Effect, and wear out by Degrees the Sense of Shame, where frequent Punishment is given.

Parents should consider well what Faults are of sufficient Weight to merit the Declaration of their Anger. But when their Displeasure is once declared to a Degree that carries any Punishment with it, they ought not presently to lay by the Severity of their Brows; but to restore their Children to their former Grace with Difficulty, and delay a full Reconciliation till their Conformity, and more than ordinary Merit, make good their Amendment.

If this be not so order'd, Punishment will, by Familiarity, become a mere Thing of Course, and lose all its Influence. Offending and being chastis'd, and then immediately forgiven, will be thought natural to succeed each other.

Rebukes and Chidings (which their Faults will sometimes make difficult to be avoided) should not only be sober, grave, and without Passion, but also in private: But the Commendations they

merit should be given before others. This doubles the Reward, by spreading their Praise.

Parents ought to shew a Backwardness in divulging their Faults. This will make Children set a greater Value on their own Credit, and will teach them to be careful to preserve the good Opinion of others whilst they think they have it: But when exposed to Shame, by their Miscarriages being published, they give up their Reputation for lost; and they will be the less careful to preserve others good Thoughts of them, the more they suspect their Reputation is blemished.

If a right Course be taken with Children, there will not be as much Need of applying common Rewards and Punishments as we imagine: For all their innocent Folly, Playing, and Childish Actions, are to be left free and unconstrain'd, as far as they can consist with the Respect due to those that are present, and that with great Allowance.

If the Faults of their Age were, as they should be, left to Time and Imitation, and riper Years to cure, Children would escape a great deal of misapplied and useless Correction, which either fails to overpower the natural Disposition of their Childhood, and so, by an ineffectual Familiarity, makes Correction in other necessary Cases of less Use;

Use; or else, if it be of Force to restrain the natural Gaity of that Age, it serves only to spoil the Temper both of Body and Mind.

If at certain Times the Noise of their Play prove inconvenient to the Company and Place they are in, a Look or a Nod from Parents (if they have establish'd a proper Authority) will be sufficient either to remove or quiet them. But this gamesome Humour should be rather encourag'd, to keep up their Spirits, and improve their Strength and Health, than to be curb'd or restrain'd.

Give me Leave here to take Notice of one thing, which I think to be a Fault in the common Method of Education; and that is, the charging of Childrens Memories with Rules and Precepts which they often do not understand, and as soon forget as given. If it be some Action you would have done, and they do it awkwardly, make them repeat it till they are perfect; whereby these two Advantages will be gain'd; First, to see whether it be an Action they can do, or fit to be expected of them: For sometimes Children are bid to do Things which, upon Trial, they are found not able to do, and had need be taught and exercised in before they are required to do them. But it's much easier for a Tutor to command than to teach. Secondly, another Advantage got by this is, that
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by repeating the same Action, till it be grown habitual to them, the Performance will not depend on Memory, but be natural to them. For Example, bowing to a Lady or Gentleman, when either of them salute him; looking always in the Person's Face that speaks to him, and when he makes an Answer. This, by constant Use, is as natural to Good-breeding as breathing or sleeping. Thus, one by one, their Faults may by Degrees be weeded out, and Room left to plant what Habits you please.

Give me Leave, therefore, to advise all Parents to lay down to their Children as few Rules as they possibly can, for the present Purpose: For, if you load them, one of these two Things will follow of Consequence; the Child must be either often punish'd, (which will be of bad Consequence, by making Punishments too familiar) or else you must pass over some Transgressions of those Rules, and let him go unpunished. This will of Course make such Rules contemptible. Make but few Laws; but be sure they be well observ'd. Few Years require but few; & when one Rule is by Practice established, then add another.

But pray remember that Children are not to be taught by Rules, which will be slipping out of their Minds. What you think proper for them

to do, settle it into them by indispensible Practice as often as there is Occasion. This Habit will in a short Time become Custom; which, being once established, operates of itself, easy and naturally, without the Assistance of Memory. But here let me caution you first, that Children be kept to the Practice of what you would have grow into a Habit in them, by kind Words and gentle Admonitions, and not by harsh Rebukes, as if they were wilfully guilty. Secondly, to take care not to endeavour to settle too many Habits at once, lest they confound each other, and none be perfected.

I must observe, that by this Method we shall see whether what is required of Children to be done be suitable, and adapted to their natural Genius, Capacity, or Constitution: For this, as well as other Things, must be consider'd in a right Education: For we cannot expect wholly to change original Tempers: For God has impress'd certain Characters on Mens Minds, which, like their Shapes, may be reform'd, but hardly can be totally transform'd and alter'd.

Those then that have the Government of Children ought well to study their Natures and Capacities, and by frequent Trials find out what they with Ease take to, and becomes them: They should consider

consider attentively what they want, or whether they be capable of having it work'd into them by Industry, and incorporated by Practice, or whether it be worth their Endeavour; for in many Cases all that we can do, or should aim at, is to make the most of what Nature has bestow'd, thereby to prevent the Vices and Faults to which such a Constitution is most inclin'd, and assist it with all the Advantages it is most capable of receiving.

Children are often perplexed about Manners, and have so many Exhortations made them by their wise Maids or Governesses, that, I imagine, should rather be learn'd by Example than Rule; and then, Children that are kept out of ill Company will take a Pride to behave themselves pretty, after the Example of others.

Since therefore nothing appears to me so necessary for the attaining a becoming Confidence and genteel Behaviour as Dancing, the sooner a Master is procur'd, the better.

I do not mean that a Child of Four or Five Years old should immediately (when a proper Master is appointed) be put to learn Dancing, and taught a Minuet, &c. for few Children have Strength in their Toes, Ancles, Knees, and Reins,
sufficient

sufficient for the Purpose : Therefore this Part of the Master's Instructions should be deferr'd at least for One Year ; and during that Time the Child be taught what I am certain is of greater Use to Children than dancing a Minuet, &c. I mean, how to walk well, make a Bow, or Courtesey ; how to come into a Room, and go out of it ; how to salute properly a Friend or Acquaintance in the Street, whether a Superior, Equal, or Inferior (for these Distinctions ought to be made) ; how to salute passing by a Door or Window ; and several other Points of Behaviour, which are more necessary (as I before observ'd) than dancing a Minuet.

I know that most Parents (especially such as are unacquainted with the Advantages which Children gain by this Method) will imagine that this is keeping Children too long in Hands before they arrive at the Point, Dancing : But I shall, as well as possible, demonstrate the contrary in a few Words.

Children, that are instructed after this Method at first, are not fatigu'd ; and gather Strength in those Parts gradually, which Dancing depends on : Besides, there is that Gracefulness of Carriage requir'd in Dancing, which is not to be acquir'd at the Time of dancing, but must be made preparatory to it, that is, must be first taught.

The contrary Method is fimilar to the teaching Children to write; who at first (by many Mafters) are put to form the whole Alphabet at once, and are not taught to hold their Pen or their Hand in a proper Pofition.

Whether this is right or wrong I leave to the Judgment of others; and fhall only add further on this Article, Dancing, that there will be both Money and Time fav'd by the Method I have propofed, and Children will dance in greater Perfection than thofe that are hurry'd (as I may juftly fay) into the Minuet.

Dancing, I think, can't be learn'd too early, provided it be by the foregoing Method; it gives Strength to the Limbs, graceful Motions to the Body, Manlinefs, and a becoming Confidence, Eafe, and Freedom.

I fhall now proceed to fuch Methods as ought to be made ufe of in the Education of fuch Children as are early fent to our publick *Engliſh* and Writing Schools, and which, I believe, none will have Reason to object againſt; but firſt beg to make this Obſervation: It is a uſual Thing for Parents to ſend their Children to School even before they can ſpeak; and upon what Motive? Why, in ſhort, to have them out of their Way, as they phraſe it. Whether this is right or not
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may be judg'd by the following Queries: First, then, Are not Children more secure at home from Danger and Accidents which young Children often meet with at School, among such Numbers as are frequently there, not only from the little spiteful Tricks, such as pinching, scratching, biting, pushing, pricking, &c. which many Children are addicted to, both through Wantonness and Ill-nature; but also at their leaving School at the usual Hours of going home? At which Time they are in such a Hurry to be gone, and so giddy, that they not only endanger others by their precipitate Retreat, but themselves also; for where Schools are kept above Stairs, I am positive (unless they are not suffer'd to go out but one by one, which is rarely observ'd) they often meet with Accidents, which may not so easily be got over.

Secondly, What Benefit (supposing no Accidents should happen) can be proposed to an Infant sent thus early to School? Why, Parents will say, perhaps, to learn. But what will they learn? Not what I presume was intended; but ill Habits, and mischievous Tricks, which most vulgar-bred Children are suffered to contract, and for the most Part indulged in.

Therefore my Advice is, that Parents will avoid such Dangers, by keeping their Children

der their own Tuition, at least till they are Five or Six Years old; unless they either think it too much Trouble, or beneath them to stoop so low as to instruct their own Flesh and Blood in the Letters of the Alphabet. For this is the Whole that can be expected they are capable of learning at those Years.

I know that many Parents will alledge their Want of Time to discharge this Office themselves. But pardon me if I imagine, that the delegating this Office to another Person proceeds rather from Indolence in themselves than any other Motive. Besides, here are often two Persons concern'd, Father and Mother: And cannot either of these find 5 or 6 Minutes Vacation from Business, 3 or 4 times a Day, to discharge this Duty? I could in this Place advance several frivolous Excuses which most Mothers make (for this is more properly their Business than the Fathers) to screen themselves from this Employment; such as Want of Patience, too laborious or troublesome, and several others of the like frivolous Kind. But as it would then be expected I should make proper Answers to such their Excuses (which in Reality are none), I must beg to omit them, lest what I should advance, in order to confute them of their
Error

Error (which need no great Study to effect), might not be so acceptable.

There is one Thing indeed that I can't dispense with without taking Notice of in this Place; and though perhaps to some it may seem trifling, to me it does not, notwithstanding Time will efface the Error.

What I mean is, the inarticulate and indistinct Manner in which the most sagacious Parents frequently express themselves to Children in their Infancy; such as, *div Pab a Tifs; will pity Deeree doe abawd? does 'um want to tum to Mab?* and a thousand other indistinct Phrases made use of to young Children. Now whether this Method be right or wrong I'll leave to better Judgment; or whether this Dialect is more agreeable to the Ear of Infants, on account of its Softness, I really can't determine, as my Memory has entirely failed me of Things communicated to me, of that Kind, at those Years. But to proceed to Method.

When Children are first to begin, great Care should be taken to make them name their Letters loud and full; when that is compleated, proceed as usual to Monosyllables, and, if possible, to make them articulate every Letter, and on no account suffer'd to sound it wrong, but be made to repeat it till they speak it properly. This will learn

learn them to give a right Pronunciation to Words of several Syllables as they advance.

I must beg Leave in this Place (having done with Monosyllables) to digress from Method, and to point out the Error which is still kept up, and adher'd to, by the many Publishers of Spelling-Books.

This Error is in dividing Words of several Syllables in such a Manner as must certainly (if the Child articulates every Syllable as spelt) make the Child give a false Pronunciation to the whole Word. 'Tis true, they may be divided according to the common Rules of Spelling, and these Rules laid down in their Books: But how absurd is it to propose those Rules there to Children that are only learning to spell; consequently cannot read them, and are useless! This Mistake, or indeed Error, I have already plainly demonstrated to many; and for Satisfaction's Sake to others shall point out some of those Errors.

For Example; in Words of two Syllables: Bá-lance, Bá-sket, bá-nish; which Words ought to be divided thus, if we desire the Learner should sound them properly, viz. Bál-ance, Báf-ket, bán-ish. Again, in Words of more Syllables: Am-ne-fty, ce-le-fty-al; Am-nest-ty, ce-lef-ti-al; and a thousand other Words that I could
point

point out; but shall refer such as may be curious hereafter to any of the Spelling-Books now extant, or indeed all of them. 'Tis true, the Rev. Mr. *Dyche* has observ'd (in his Spelling-Book) by a double Accent, that the Consonant *l* which begins the second Syllable is to be founded so in the Pronunciation of the Word, as if join'd to the accented Syllable. But this is not sufficient to a Child that, I fear, will scarcely remember to observe his Observation. This Error (which I believe must be acknowledg'd by every body) I intend, God willing, to redress, for the Advantage of young Beginners, having ready for the Press a Spelling-Book, which cannot fail, I think, of answering the Purpose intended; wherein Words of many Syllables are so divided, that the Sound of each Syllable, when join'd together, shall lead the Child into the true Pronunciation of the Words.

This Method (which none can object against, but approve of) I conceive will be of much Service and Ease to the Teacher also, and to some (who take upon themselves the Instruction of Children) a Guide to Pronunciation; I mean School-Mistresses, who for the most Part are not as knowing in the true Pronunciation of the *English* as they ought to be, tho' such ought in the highest

highest Degree, as it is to them chiefly that young Children are sent at first to receive the first Rudiments of Learning. But to proceed:—

When Children have learn'd well to spell Words of two or three Syllables (and not till then), they should begin to read such Lessons as are properly adapted to their Capacities. These Lessons should consist of such Things as are both moral and entertaining, in order to cultivate their Minds with virtuous Precepts, and engage their Attention.

Such Books are easy to be got, tho' very seldom made use of in Schools, which I think is a Fault; and they still go on in the beaten Path of reading Psalms and Chapters; which, I suppose, is much easier attended to by the Teacher than other Books.

I would not be thought to reject the Scriptures. No; it is proper that they be attended to, and read, otherwise Religion would be abolished. But then it should be at proper Times; these ought to be made more a Study than a cursory Reading over, and be entirely appropriated to that Purpose: I mean, that a certain Portion should be allotted Children to learn by Heart every Evening and Holiday; but not such a Quantity as will not admit them Time for their little Amusements, otherwise it will give them a loathing
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and Disgust to Learning; nay, in a manner render them stupid and spiritless Creatures, and, instead of improving them, render them useless to Society.

Wherefore; according to the Capacity, Inclination, and Constitution of Children (which is the Duty of every Teacher to study) a Proportion is to be allotted; but still to take care not to intrude too much upon Time.

I could name several Books fit for this Purpose; but shall only mention a few of such as are proper for those that are pretty well advanc'd in Reading, viz. The Spectators, Guardians, Gay's Fables, &c. These are not only entertaining, but also will instruct Children in the Delicacy of Style, and Purity of the *English* Language.

When they are advanc'd to the Writing School imagine, nay am certain, they may as well begin to make Letters as long Strokes, which is the Custom of some Masters; and may as well be taught at first to turn a Letter at Bottom as to draw a strait Stroke.

The Letters to be given ought to be such as others have a Dependence on: These I term the Standard Letters. Example: The *l*, *o*, *i*, the *fo* *d*) *j*, and the *n*. On these five Letters depend (except one or two) all the rest: And they

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should

should not be suffer'd to make any others till they can make these tolerably well. Then the Master may venture to give them Words of Monosyllables; and so gradually proceed to whole Sentences.

When Children are thus far advanced in Writing, the original Pieces of the Master's which the Children are to copy from, should not be stuffed with vulgar Phrases, and bad manner of Expression, or with the first Conceptions or Fancies that fall in his Mind, unless they be not deficient in Propriety of Stile, and can propose of himself such Sentences, that the Matter they contain (as well as the Composition in expressing his Thoughts) be both entertaining and instructive.

Children ought to learn by Heart twice a Week to spell two or three Pages out of the Spelling-Book, and such Children as can write to transcribe for their nightly Task, now and then, a Page or two of Spelling, and at other Times certain Portions of Scripture; for the single Transcription will better impress it on the Mind, than ten or twenty times reading over.

As it is the Business of all Masters to study every Means that has the least Appearance of advancing his Scholars in every Branch of Learning which they have taken upon themselves to instruct them in, I shall in this Place offer something

thing that, I am positive, can't fail of being assisting thereto; as the Method I shall propose will not only create an Emulation among Children (which is a sure Foundation for the Masters to build on), but at the same Time a Longing after Perfection in each Branch.

Every Teacher ought to have a Roll of the Names of their Scholars; which Roll should be constantly call'd over every Morning and Afternoon, Half an Hour after the Hour appointed for their being in School; and such as are absent when the Roll has been call'd over, should, for every such Offence, be obliged to pay into the Master's Hands a Halfpenny, or in case of Default in Non-payment the Day after, should be sham'd out of his Laziness, by obliging him to wear a Fool's Cap, or Ass's Ears, the whole Day after.

Again, Children of the same Standing should be in one Class, either in the Reading, Writing, or *French* Schools. As to the Reading Scholars, they should not be suffer'd to rehearse their Lessons out, but to themselves, as they only confound each other by their Noise; which takes off the Attention of the Master from what he is about. Those that offend in this Point should have some little Punishment assigned them, such as kneeling

down, or sitting on the Floor till call'd to say; and for every third Offence, either to wear the aforesaid Cap or Ears the whole Day in School, or pay a Halfpenny. Those of the Writing School, and same Standing, should still sit at one Desk or Table, & be never suffer'd to talk to each other; for every third Offence a Halfpenny, or the like Punishment. But as it is impossible for the Teacher to detect each Offender, there should be appointed a Monitor to each Table to take down the Names of such Offenders, and to give up the List every Evening to the Master. But lest such Boys as are appointed Monitors should, through Prejudice or Ill nature, enroll any Name, there should be the Evidence of one or two Scholars, known to be unprejudiced to either of the Parties; and in case the Party accused be not guilty, the Accuser should be liable to the same Penalty, and also discharged his Office till it comes again to his Turn.

Again, In the *French* School, those that learn that Language shou'd, after they had learn'd half a Year, not be suffer'd to speak any other Language in School; and for every third Offence shou'd forfeit a Halfpenny, or in Default of Payment be punish'd as aforesaid.

'Tis true, there are some Children of so daring and consummate Assurance and Boldness, that, after a very few Punishments of this Sort, are indifferent about it; therefore such as are so shou'd be oblig'd to the wearing the Indignity both within and without Doors for that Day; and in case this Method will not shame them out of it, Correction must be added.

There are several other Punishments that might be inflicted to answer the Design of shaming Children out of Idleness and Negligence, which I shall leave to the Teacher's Contrivance; and do refer them to such sooner than Flogging, as Correction ought to be the last Means us'd; and, indeed, have very little Hopes of those Children that shame has no Influence over.

It may perhaps be imagined, that I design the Money collected from the Forfeitures shou'd be for the Master's Use. No, I design to appropriate it to a much better; and that those who had contributed to the Collection shou'd have a Chance of retrieving their Honour as well as their Money, or an Equivalent for it.

To the End therefore that they may, there shou'd be three Boxes made, each with a Hole at the Top, like Poor Boxes; one for the Reading Scholars, another for the Writing Scholars, and
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the other for the *French*; or one Box with two Partitions, and Holes between each Partition, with their several Names, and the Forfeitures put into the particular Hole it belongs to, and the Key of the Boxes or Box deposited in the Master's Hands; and at the End of every Quarter the Money of each Box to be taken out, and dispos'd of in the following Manner:

When the Money is properly divided, according to the Number of Classes, in the Reading, Writing, and *French* Schools, (I do not mean that each Class should have an equal Share, for that would hinder that Emulation it should raise in Children to advance themselves into higher Classes) this Money shou'd be laid out for some little Ornaments, such as Silver Buckles, Sleeve Buttons, either Stone or Silver; Silver Pens, Knee Buckles, or any other Things that are neither perishable or eatable, that they may be kept by those that gain the Prizes as Monuments of their Victory.

Those that only learn to Read, shou'd contend for the Prize who shou'd read best; in the Writing School the same. But lest the Master should be partial in determining the Prize (as he undoubtedly ought to be the Judge) the Children of each Class shou'd write the same Piece, omitting their Name at the Bottom as usual, till the Prize is determin'd; and

and the Child to make a private Mark on the Back of the Piece he writes, and to make the same Mark and his Name in a Piece of Paper seal'd up and given to the Master at the same Time that the Pieces are given; which shou'd be by a Scholar of a different Class, and all at one Time; and when the Prize is determin'd (and not till then) the seal'd up Papers to be open'd, which will plainly shew to whom it belongs. But I must add this Caution, that the Master is not to give his Directions to any of the Scholars whilst they are thus contending.

These Methods that I have propos'd cannot fail of raising in Children of Spirit and Ingenuity that Emulation for Learning which every Parent (I suppose) is desirous of; which Methods have heretofore succeeded to my certain Knowledge in every respect, both to the Master's Advantage, and the Scholar's Benefit; which I shall beg leave to demonstrate as follows:

The Master's Advantage lies here, that he gains Credit and Reputation, which are the only Props belonging to his School, if he intends to succeed; which he certainly will, the sooner the Scholar is compleated: For the Loss of one from his School this Way will undoubtedly attract many more Scholars.

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The Scholar's Benefit is this, the saving of Time, which is more to be regarded than the Price of Tuition. To this I cou'd add much more; but shall now proceed to some other Methods that may be of Use in the Writing School.

I think it wou'd not be improper that the Master shou'd at his leisure Hours, write in large Characters the several Tables in Arithmetick, *viz.* The Pence Table, the Numeration Table, the Multiplication Table, and the Table of the Aliquot Parts of Shillings and Pounds Sterling; of Time, and Hundred Weight.

These Tables being hung up in the Writing-School will insensibly lead Children into a perfect Knowledge of them, and by this Means prepare them for Figures against the Time of their beginning to Cypher; and after Children can read Writing, that some little Reward, by way of Encouragement, should be allotted to those that should learn such and such Tables in a proper Time, appointed by the Master; but they should not be compelled to it, lest they plead that as an Excuse, should they be negligent in their other Business.

This also will help the Master to the Knowledge of such Children as have Emulation for Learning; for such as have will either stay in School after the rest, or return sooner than others, to have an Opportunity

portunity of learning those Tables, and will absent themselves from Play, rather than be behind their Fellows.

I would also advise, that such Children as advance faster in either Reading or Writing than the rest of their Class-Fellows, should also be advanced by the Master into the next highest Class.

These Methods, I hope every Person will allow, cannot fail of being advantageous both for the Scholar and Master; and unless better can be substituted in their Place, recommend them to be made use of.

I shall now proceed to lay down some other Rules that ought to be practised by Parents, in order to reform (or at least to endeavour a Reformation of) what was amiss in the natural Dispositions, Capacities, Genius, and Constitutions of Children; and if what was required by the Parent or Tutor to be perform'd by them, was suited to the Genius, Aptitude, or Capacity of such Children; which, as I then observ'd, was indispensably necessary for Parents to consider; and not to insist upon their performing those Things which our own Experience, by the repeated Trials of their Capacity, inform us they never will accomplish; and is only spending that Time in vain,

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which otherwise might be employ'd in some other useful Branch adapted to their Capacities.

It is the Duty of either Parent or Tutor to study the Inclination, Capacity, and Genius of the Child or Pupil, as much as it is the Child's to perform (if he is able) what is required of him by either of the former. This is, or ought to be, the constant Task which a Tutor ought to impose on himself, and will be so to every honest conscientious Man, that considers as he ought (not so much for his own Credit, for that of Course will result to him) the Benefit and Advantage of the Child committed to his Care and Government. But I fear there are but few of such Persons to be met with, either in publick Schools or private Families. Indeed in publick Schools there is much Difficulty to accomplish this Knowledge to the Master, in case he be willing and desirous to arrive at this Knowledge. This Difficulty arises from the Number of Children which most Country Schools are stock'd with, which will not admit sufficient Time for the Master's Inspection into this essential and weighty Business, in case such Master's Capacity enables him to consider attentively the great Consequence such Inspection into the Natures and Capacities of his Pupils is of, both for his own Reputation's sake, and the Childrens

drens Advantage. But this Part of the Subject relating to private Tutors, or publick Schools, I shall at present defer.

When Parents (to whom these Discourses are chiefly address'd) have found out the natural Bent and Inclinations of their Children, and what they are most bias'd to, they ought to oppose in the most strenuous Manner, all their Strength against the least Appearance of any Vice or bad Action, and make them practise, by little and little, the contrary. If they perceive an Inclination to Good, they should strengthen it daily by the Exercise of that Virtue it hath for its Object. The Knowledge of this Inclination that reigns in them will be very useful for their particular Conduct; I mean the Parents: For there are certain Passions which must not be openly set upon, but batter'd at a Distance, by removing the Objects which excite them, and by presenting such as are proper for them to be conversant with, and apply themselves to. Children should have little Rewards given them to engage them to remember what is taught 'em; but Care should be taken that those Rewards should be such Things as are proper for them, and not such as they like, unless it happens to be so.

Meek Tempers should not be reprehended too harshly; or hastily; but talk'd to with Calmness and Good-nature.

At certain Times they should be made to render an Account of what they had learn'd beyond those of their own Age: And order it so, that they may rejoice at having out-gone such, or ashamed of being behind them.

Great Care should be taken that their Studies be made light and pleasant, lest thus taking an Aversion to them in their tender Years, they retain it when advanced to riper. Endeavour to make them love and admire those Things which they must one Day or other be constrain'd to practise; that at that Time it may not be a Pain, but Pleasure, to them; and that they then may act by Choice, and not Constraint. Encrease and nourish in them the Love of Labour and virtuous Industry; and let the changing of their Business be a Diversion. When their daily Employments and Diversions are finish'd, let all be concluded with pious Lectures, especially those Passages in the New Testament relating to our Blessed Saviour; and at Times, when Leisure will permit, cause them to transcribe such Passages out of Holy Writ as will most instruct them in their Duty. By this Method of Transcription, these Duties will

will be stronger impress'd on their Minds than by twenty times reading over. This Method I have often in my own Family made use of, and as often met with Success.

An Instance of this let any Person try, whose Memory is not as perfect as they could wish. For Example's sake, then: Suppose you would gladly remember a Person's Name, Business, where he lives, or what Age he is of; write all the proper Answers to these Interrogatories down yourself, then tear or burn the Writing, and twenty to one but you will remember the whole. Wherefore, if this Method be verify'd in that Person whose Memory at the best is bad, what Efficacy must it have upon those of Youth, who are most commonly endow'd with pregnant ones!

We are to remember that there is no Time to lose in the Education of Children; and that as Parents are to apply themselves to the forming of their Childrens Manners in their infant Years; they are from that Time to imprint in them the first Dispositions to the Love of Learning.

It's true that one can hardly, during all that Time, teach them what they will in one Year apprehend when arriv'd to riper Age: But because they must of Necessity be employ'd in something, even in Infancy, one can certainly do nothing

thing better at that Time than to teach them to speak with Propriety, and in good Terms.

'Tis thus, that advancing by little and little, Children are often found capable of great Matters; and that the Time of their Infancy being well husbanded, contributes much to make them employ more profitably the Time of their following Youth.

Yet they must not be press'd too much. Studies have (as it were) their Infancy as well as Man; and as the strongest Bodies have been nourished with Milk, so the most eloquent Men have sent forth Cries like others.

I mention'd in the former Part of this Discourse the Difficulty that attends the Government of Children thro' the Means of Servants; who, by their Insinuations and Flatteries to Children, take off the Edge and Force of the Parents Rebukes, and thereby lessen their Authority.

To the End therefore that this Difficulty may be got over, the only Method that can be used in order to do so is, never to suffer the least Familiarity with Servants, or to accompany them, but entirely debarr'd their conversing with them; for the Contagion of ill Precedents the Children must see among them, both in Civility and Virtue, will greatly infect them as often as they come within
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the Reach of it: For they frequently learn bad Language, untowardly Tricks and Vices, which otherwise they possibly would be ignorant of all their Lives. 'Tis a hard Matter to prevent this Mischief wholly; but yet, as much must be done towards it as can be, and the Children kept as much as may be in the Company of their Parents or Tutors.

To this Purpose, Children should be made as easy as possible in the Presence of their Governors, and allow'd those little Freedoms and Liberties which are suitable to their Years; and not be kept under unnecessary Restraints when in their Sight, which is making it a Prison to them; and 'tis no Wonder they do not like it. Children will be Children, and must not be hinder'd from playing or doing as Children, but from doing ill: All other Liberties should be indulg'd them; and to make them fonder of their Parents Company, all the good Things they receive should be from the Parents Hands, and from none else.

Therefore it is necessary to lay a strict Command upon all Servants, never to offer either Drink, Wine, Fruit, or any thing whatsoever to Children, that may the least induce them to converse with them.

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Some Parents, I fear, when they read this Proposition, will be displeased with me, and say, What shall I then do with my Son? For if I keep him always at home, he will be in Danger of being my young Master; and if I send him abroad, how is it possible to keep him from the Contagion of Vice, which is every where so much in Fashion? Perhaps in my House he will be more innocent, but then more ignorant of the World; and wanting at home Change of Company, will, when he comes abroad, be a sheepish or conceited Creature.

Both Ways, I must confess, have their Difficulties and Inconveniencies. 'Tis true, that being abroad will make them bolder, and better able to bustle and shift among Boys of their own Age; and very often Emulation puts Life and Industry into them. But till you can find a School where it is possible for the Master to inspect into the Manners of his Scholars, and can shew as great Effects of his Care in forming their Minds to Virtue, as their Tongues to *Latin* or *Greek*, you must confess you have a strange Value for Words, if you prefer those Languages to Innocence and Virtue. For as for that Boldness and Spirit which Boys get among their School-Fellows, it has commonly such a Mixture of Rudeness

ness and Confidence, that those misbecoming and disingenuous Ways of shifting in the World must be unlearn'd, and all the Tincture wash'd out again, to make Way for better Principles, and such Manners as make a truly worthy Man.

Virtue is harder to be got than a Knowledge of the World, and if lost in young Men seldom recover'd: But the Faults imputed to private Education are not incurable.

Is it not then preposterous to sacrifice Innocency to attain Assurance and Confidence? or gain a little Skill of bustling among others, by the Conversation of ill-bred and vicious Boys?

Boys will unavoidably be taught Assurance by Conversation with Men, when they are brought into it, and that is Time enough; till which Time Modesty and Submission fits them better for Instruction. That which requires most Time, Pains, and Assiduity is, to instil into them the Principles and Practice of Virtue and good Manners. This they will have need to be well stock'd with, and the Tincture sunk deep.

Wherefore any Parent, that is able to be at the Expence of a Tutor at home, may there give his Son more manly Thoughts, genteel Carriage, and a Sense of what is worthy and becoming, with a greater Proficiency of Learning into the Bargain,

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and ripen him sooner to Manhood, than any School whatever can do.

I do not blame the Master in this, or think it ought to be laid to his Charge, in case Children are deficient in these Things; for the Difference is great between two or three Boys and two or three Score. For let the Master's Skill be ever so great, it is impossible he should instruct them with Success in any thing but their Books whilst in School, the forming of their Minds and Manners requiring a constant Attention to every particular Boy, which is impossible in so numerous a Flock.

'Tis Virtue then which is the most valuable Part to be aim'd at in Education, and not an Assurance and forward Behaviour, or the little mean Art of shifiting. All other Considerations and Accomplishments should give Way to this, and be postpon'd. This is the solid and substantial Good which Tutors should not only read Lectures and talk of, but fasten it in the Pupil's Mind, and never cease till he has got a true Relish of it.

I can't perceive how a Child mix'd in a Herd of unruly (and some of them undoubtedly vicious) Boys, is fitted for civil or polite Conversation. Therefore it is my humble Opinion, that a private Tuition is preferable to any other.

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'Tis true, at a certain Time it is necessary (if the young Gentleman is design'd for a Publick Life, either in the Church, at the Bar, or in any Service belonging to the State) he should be sent (before he goes to the University) to some great School where our Nobility and Gentry commonly send their Children; such as *Westminster, Eton, &c.* in order to cultivate an Acquaintance with such as probably may be of Service to them when in publick Business. But here also the Tutor should attend him, he being the best Guide in the Choice his Pupil should make of the Acquaintance he ought to fix on. To this Purpose I imagine that one Year is sufficient, as Boys seldom require much Time in contracting an Intimacy, Acquaintance, or Friendship.

The more then this most desirable and essential Part of Education advances, the easier Way will be made for all other Accomplishments in their Turns. For he that is brought to submit to Virtue, will not be refractory in any thing that is proper for his further Improvement: And therefore I cannot but prefer a private Breeding, as much the best and safest Way to this great and principal End of Education.

I shall here take Leave to remind Parents of the great Care they should take in Examples, that

nothing be done before Children which Parents would not have them imitate: For if any thing escape the Parents which they would have pass for a Fault in a Child, he will be sure to shelter himself under the Example. For it must always be remember'd that Children affect to be Men earlier than is thought. Wherefore the best and surest Way of forming the Mind and Manners in Children is, to set before their Eyes the Examples you would have them do or avoid.

Childish Actions of Children should be exempt from the Discipline of the Rod; for Time and Age will reform them.

The right Method to instruct Youth in those Branches of Education you would have them learn, is to give them a Relish and Liking to them; and that will be sure to engage their Industry and Application.

This is not difficult to do if Children are managed as they should be: Therefore nothing which you would have them learn should ever be made burthensome; for if it be, the Mind will take an Averſion to it.

This is evident in grown Persons. Those Things that we do voluntarily are pleasant; but if expected from us, and demanded by others as

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our Duty to perform, we soon grow weary, and can no longer endure it.

Children have the same Inclinations for Freedom as grown People ; and therefore care as little to be compell'd as they : Wherefore, as a Consequence of this, they should seldom be put about doing even those Things, at certain Times, which you would have them do, but at such Times you perceive they have an Inclination.

If Children shew not a Disposition for Learning, they should be encourag'd into it : And I think it no Difficulty for a discreet Tutor to do so, if he rightly studies the Temper of his Pupil, and fills his Mind with such Ideas as are suitable, in order to raise in it an Emulation and Love for Learning.

This Method will save both Time and Trouble ; and a Child will learn three times as much when his Inclination prompts him, as when he is unwillingly forced to it.

Virtues and Vices can by no Words be so plainly set before their Eyes, as the Actions of others will shew them, when you direct their Observation, and bid them view this or that good or bad Quality in their Practice. This will have more Effect, and make deeper Impressions on them, in the Examples of others, than all the Rules or Instructions

structions which can be given about them: This Method must be continued as long as Children are under the Tutor's Conduct.

As Children should very seldom be corrected by Blows, so I think that frequent passionate Chidings are almost of as bad Consequence. It lessens the Authority of the Parent, and the Respect of the Child; for still remember they distinguish early between Passion and Reason: Children being (if possible to be avoided) only to be corrected for vicious Things. A Look or a Nod ought (if they are tutor'd as they should be) to correct them when they do amiss; and if Words are to be used, they should be grave, sober, and gentle, representing the Unbecomingness of the Fault, and not in a bawling, hasty, and passionate Manner.

As I am no Friend to Blows, and as most Parents imagine those the only Means to amend Faults in their Children, they will object against this Doctrine, and say, Are Children then never to be beat? To which I answer, not so much as they imagine, if a right Course has been taken at first in seasoning their Minds; for, as I have before observ'd, frequent Beating is found to do little Good, if any; for the Influence of it wears quickly out with the Memory of it.

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'Tis true, where Lying, Obstinacy, or Rebellion, are concern'd, in either of these Cases, if gentle Admonitions will not do, Correction must be given, and that pretty severely, so as not to be soon forgot; and in this too I would have it so order'd, that the Shame of the Whipping, and not the Pain, should be the greatest Punishment: For the Shame of doing amiss, and deserving Correction, is the only true Restraint belonging to Virtue. And the Smart of the Rod, if not accompany'd by Shame, soon ceases, and by frequent Use loses its Terror.

I have known Children to be kept in Awe by the Fear of not being dress'd, or permitted to walk abroad with other Children of the Family; and some such like Punishments might be found out for ordinary Faults: But for Lying, Obstinacy, or Rebellion, those must be master'd by Force, unless Parents intend for to live in Obedience to their Children.

If Correction must be given in Cases of Obstinacy, be sure to continue the Pain of the Rod; and do not desist till it has thoroughly conquer'd the Mind, and fix'd your Authority.

If this were well reflected on, it would make Parents more cautious in the Use of the Rod, and not to apply it at Random, and in all Cases; for
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if it subdues not the Mind, and gets not the Mastery over that, it does no Good, but much Harm; and I am certain that this ill-tim'd Chastisement has taught many Children to be stubborn and obstinate, that would have been (on a contrary Usage) tractable and compliant.

Grave and gentle Admonitions are sufficient Remedies for Slips of *Frailty*, *Forgetfulness*, or *Inadvertency*: But if there is a *Perverseness* in the Will, and a stubborn Disobedience, the Punishment ought not to be measur'd by the Smallness or Greatness of the Fault, but by the Opposition it carries with it to the Submission and Respect due to the Parent's Orders, which must always be rigorously exacted.

Since then the Occasions of Punishment are as much as possible to be avoided, especially Beating, I think it should be seldom brought to this Point.

Inadvertency, Carelessness, and Gaity, are the Characters of that Age; nor are those hastily to be interpreted Obstinacy or Wilfulness which are the natural Product of it; and Miscarriages of this Kind are to be assisted towards an Amendment; and notwithstanding they are warn'd of these Mistakes, yet every Relapse must not be accounted a perfect Neglect, and treated as Obstinacy.

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They should indeed be sharply reprov'd, but set right by gentle Methods.

I shall now give my Opinion at what Times, and by whom, Correction should be given.

As to the first, not presently after the Fault is committed, lest Passion should be mingled with it; for Children see plainly when Things are done in Passion: Wherefore it must be deferr'd. Secondly, not by the Parent, but by the Tutor (if any there be), or some discreet sedate Servant, as I think it is best the Smart should come from another Hand than the Parent's, and by his Orders, who should always be present: For by this Method the Parent preserves his Authority, and the Child's Aversion for the Pain he suffers rather turns on the Persons who inflict it.

When Children are first detected in a Lye, or any ill-natur'd Trick, the first Remedy should be to talk to them of it, to seem surpriz'd, making it a strange and monstrous Matter, and so shame him out of it.

If this keeps him not from relapsing, the next Time the Child is guilty of lying he should be sharply reprov'd, and kept in a State of Disgrace with his Parents, and rebuk'd by all about him. But if this Method work not a Cure, Blows must

be added, and it never be permitted to escape Punishment.

As nothing but Love ought to move Parents to punish their Children, it were to be wish'd that Children could be persuaded their Parents acted towards them on that very Principle; and that they should appear in the Eyes of their Children *as Parents*, and not as tyrannical Masters and Mistresses; and to take heed of treating them amiss with Passion, or indeed any one so in their Presence.

Indeed it were to be wish'd that Children had never heard Mention of Blows or Rods; and that the sole Desire to please, or the Dread of displeasing you, regulated all their Actions; or that they could be brought to respect you rather by Mildness and Good-nature, than by a severe and harsh Carriage.

Take care when Servants complain against your Children not to be transported with Anger; but inform yourself gently of the Subject of their Complaints; and, even if you find that the Servants are in Fault, never reprove them in the Childrens Presence, lest they should thereupon grow insolent, and from thence take Occasion to be Absolute, and exercise a petty Tyranny over your Servants,

vants, upon an Assurance of being supported by you in their Self-wills.

But, on the contrary, if your Servants have said or done any thing amiss in the Presence of your Children, you ought to reprove them severely before them.

Wherefore, as I before observ'd, Children should be entirely debarr'd from conversing with Servants, especially Lacqueys and Foot-Boys. These kind of Persons, to insinuate themselves and get into the Favour of Children, please them with nothing but sottish Follies, and instil only into them the Love of Play and Vanity; and are even capable to corrupt the best Natures, and such as are most inclinable to Goodness.

As what I have hitherto treated on consists mostly on a private Education, I shall proceed to give you my Opinion in the Choice of a Tutor.

If a Tutor can be got that thinks himself (as he should do) in the Parent's Place, and charg'd with the same Care, and relishes these Things, and applies himself at first to put them in Practice, his Work will become easy: But he should by no Means beat his Pupil without the Privy and Consent of the Parent, unless he be well satisfied of his Discretion; and, to keep up his Authority with his Pupil, must be used with great Respect

by the Parents themselves, and every one of the Family: For Children cannot be expected to have a Regard for any Person whom they see slighted: Therefore as the Father's Example must teach the Son Respect for his Tutor, so must the Tutor's lead the Child into those Actions he would have him do. His Examples must by no Means contradict his Precepts: For ill Patterns are often more followed than good Rules.

The Requisites necessary for a Tutor, besides being what we call a good Scholar, are, Temperance, Sobriety, Diligence, Discretion, Tenderness, and Justice. And notwithstanding it is hard to find all these Qualifications united in one Man, yet, it is to be hoped, such there are.

Perhaps Persons of these Abilities will not, for the trifling Salaries now going, accept of the Charge; and it is not reasonable to expect it: For will 50 or 60*l.* a Year compensate him for all that Care and Assiduity he must and ought to take? Wherefore Parents of affluent Fortunes should not, for the trifling Sum of 20 or 30*l.* more, refuse the Opportunity of engaging a Person with these Endowments, when they can meet him. This Over-Expence might be reimbursed in other useless Expences, such as superfluous and gaudy Apparel, and twenty other unnecessary Things

Things. For he that at any Charge procures his Child a good and virtuous Mind, makes a better Purchase for him than by laying out his Money for adding more Acres to his Land. This is bad Husbandry, to make his Fortune rich, and his Mind poor. Therefore the Consideration of Charge ought not to deter those who are able. The great Difficulty will be to find a proper Person.

As to the Charge of such a Tutor, it ought not to deter those that are able: For I conceive it will be more difficult to procure such a Person, than the Money to pay him. Therefore you must make an early Enquiry; and, if you find the Search unfruitful for the Salary you offer, spare no Cost to get one. For that Person who is capable of educating a young Gentleman, and to form his Mind to the Principles of Virtue and Learning, is not always to be found.

'Tis not the Character of a sober Man, and a good Scholar, that are sufficient to qualify a Man for a Tutor. He must, besides his University Education, be well-bred himself, if you expect to have your Son a fine Gentleman. He should understand the Ways of Carriage, and Measures of Civility, in all the Variety of Persons. This is an Art not to be learn'd or taught by Books.

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Nothing can give it but good Company and Observation join'd together.

Virtue and Parts, though they are allow'd their due Commendation, are not sufficient to procure Reception wherever they go: They must be polish'd before they can appear to good Advantage, and in a proper Lustre. 'Tis true, good Qualities are the substantial Riches of the Mind; but 'tis Good-Breeding that sets them off. A Tutor, besides being well-bred, should know the World well, the Ways, Follies, Humours, the Cheats and Faults, of its Inhabitants, at least of the Country he lives in.

These he should be able to shew his Pupil, to instruct him in the Skill of Men and Manners. Thus, by safe and insensible Degrees, he'll pass from Boy to Man; which is, of all other Steps, the most hazardous; wherefore it should be most carefully watch'd. He should by Degrees be inform'd of the Vices in Fashion, and guarded against the Designs of those who make it their Business to corrupt and ruin. The Pupil should be told the Arts they use to ensnare the Unwary and Innocent; and now and then have set before him the tragical or ridiculous Examples of those who are ruining, or ruin'd, this Way.

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Youth the Vices of the World, is to teach him them. I must confess it is in some Measure so: But this, according as it is done; therefore requires a Man of Parts and Discretion, who knows the World, and can judge of the Temper, Inclination, and weak Side of his Pupil: For the only Fence against Deceits of the World is, to have a thorough Knowledge of it; for unless a Person is fore-warn'd of a Precipice that lies directly in his Road, which he is a Stranger to, he must, in this dark Abode, fall headlong into it.

The great Work of a Tutor is to fashion the Carriage, and form the Mind; to settle in his Pupil good Habits, and the Principles of Virtue and Wisdom: The Studies that he sets him upon are but as it were to exercise his Faculties, and employ his Time; to keep him from Idleness; to teach him Application, and accustom him to take Pains; and to give him some little Taste of every Thing which his own Industry must perfect. For none can expect that a Young Gentleman under a Tutor should be an Adept in every Branch of Learning; though something of each of them must be taught him. But a Tutor would be to blame that should keep his Pupil too long in most of them. But for Good-breeding, a Knowledge
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of the World, Virtue, Industry, and a Love of Reputation, he cannot have too much of.

If he have these, he will not long want the others. There is another Reason why Politeness of Manners, and a Knowledge of the World, should principally be expected and desir'd in a Tutor. And that is, because a Man of Parts and Years may enter a Lad far enough into any of those Sciences, which he has no deep Insight into himself. These Books will enable him, and give him Light enough for a young Beginner to follow him: But he will never be able to set another right in the Knowledge of the World, and Good-breeding, who is a Novice himself. This, if he has it not of his own, is no where to be borrow'd for the Use of his Pupil.

To be fenc'd against the Tricks and Deceits of the World, is to have a thorough Knowledge of it; into which a young Gentleman should be introduced by Degrees; but the sooner the better, and to be guided by a safe and skilful Person.

The Scene should be gradually open'd, and his Entrance be made Step by Step. The Dangers he is liable to encounter from the Designs of Men of several Degrees should be pointed out to him, and he should be prepared to receive Injuries from some, and Caresses from others.

He should be made thoroughly sensible of the good and bad Qualities of every Virtue and Vice.

First, that PRUDENCE is the Art of chusing; and that it officiates in two Offices: It informs our Understanding, and regulates our Will; that she determines all our Speculations and Practises, and keeps the Mind upon its Guard against Prejudice; and that under her Influence the Degree of Assent which she gives to any Proposition, is always proportion'd to the Degree of its Certainty; and that this Virtue regulates all our *Affections, Words, and Actions.*

Inform him also that *Fortitude* is that Strength and Dignity of Mind which elevates us above vulgar Fears, and enables us, when Circumstances make it necessary, to encounter and bear up against all *Danger, Pain, and Adversity.* I say, when it becomes necessary; because to rush into them, when they can be avoided with Honour, is rather Folly than Greatness of Mind.

Perhaps you will ask, When, therefore, is it necessary to suffer? I answer, when the Evil cannot be avoided, or when it is productive of a greater Good; for to endure inevitable Evils is *Patience*; and voluntarily to expose ourselves to Evils as the Means of a greater Good, is *Courage.*

He should be inform'd that *Justice*, in the general Acceptation of the Word, is to render to God, our Neighbour, and Ourselves, that which is their Due; and I may truly call it the Parent of all Virtues in general.

That *Humility* is the grand Virtue that guides us to Contentment; and that it cuts off the Envy and Malice of Inferiors and Equals, and makes us bear up patiently against the Insults of Superiors, and that this Virtue is contrary to *Arrogance* and *Pride*; and that Conceitedness of our own Abilities is offensive to Men of Sense and Virtue, and that we may be sure is highly displeasing to that Being who always delights in an humble Mind.

That *Temperance*, in the most extensive Sense is a prudent Moderation which restrains our Appetites, Passions, and Desires, within due Bounds.

That *Religion*, or Divine Worship, is that which distinguishes Mankind from the Brute Creation more than that Ray of the Divinity, our Reason, itself.

I shall not at this Time proceed any farther in making proper Remarks on the good and bad Qualities of the several Virtues and Vices incident to Mankind (which is every Tutor's incumbent Business and Duty to explain properly to his Pupil),

pp, having reserv'd some few Pages in the last Sheet of this Treatise entirely for that Purpose, to which I shall refer you, and therefore proceed to Method.

Though I have mention'd before the Severity of the Father's Brow, and the Awe settled thereby in the Mind of Youth, as one chief Instrument whereby their Education is to be managed; yet I am far from being of Opinion that it should be continued all along to them: I think it should be relax'd as fast as their Age, Discretion, and good Behaviour, could allow it; even to that Degree that a Father would do well, as his Son grows up, and is capable of it, to talk familiarly with him, nay, ask his Advice, and consult him about those Things wherein he has any Knowledge or Understanding.

By this the Father will gain two Things of great Moment: First, it will put serious Considerations into the Son's Thoughts, better than any Rules or Advices he can give him; for the sooner he is treated as a Man, the sooner he will commence one; and if you admit him into serious Discourses sometimes with you, you'll insensibly raise his Mind above the usual Amusements of Youth: For it is easy to observe that many Young Men continue longer in the Thought

and Conversation of School-Boys than otherwise they would; because their Parents kept them at too great a Distance by their Carriage to them. Secondly, this familiar Way of treating him will gain his Friendship. Nothing cements and establishes Friendship and Good-will so much as confident Communications of our Concernments and Affairs. When your Son sees you open your Mind to him; when he finds that you interest him in your Affairs, as Things you are willing should, in their Turns, come into his Hands, he will be concern'd for them as for his own; he will wait his Season with Patience, and love you in the mean Time, as you keep him not at the Distance of a Stranger.

This will make him see that the Enjoyment of Fortune is not without Care; which the more he is sensible of, the less will he envy you the Possession of.

If a Father would have his Son open his Heart to him, and ask his Advice, he must begin first to do so with him, and by his Carriage beget that Confidence. But whatever he consults you about, unless it lead to something fatal, be sure you advise him only as a Friend of more Experience, but mix nothing of Command or Authority more than you would to a Stranger or Equal, for that would

would be to drive him for ever from any farther asking or receiving any Advantage from your Advice.

This Method will not at all lessen your Authority, but will much increase his Love and Esteem. Since therefore Familiarity of Discourse becomes a Father to his Son, it may much more be condescended to by a Tutor to his Pupil: Their whole Time together should not be spent in reading of Lectures, and magisterially dictating to him what he is to observe and follow: Hearing him in his Turn, and using him to reason about what is proposed, will make the Rule go down with Ease, and sink the deeper; nay, make him delight in Study and Instruction. He will then begin to value Knowledge, when he sees that it will enable him to discourse, and he finds the Pleasure and Credit of bearing a Part in the Conversation, and having his Reasons sometimes approv'd and heightened to. His Judgment particularly should be try'd in Cases of Morality, Prudence, and Good-Breeding. This opens his Understanding better than Maxims, how well soever explain'd, and settles the Rules better in the Memory for Practice.

When a Parent has made his Son sensible that he depends on him, and is in his Power, he has then (and not till then) established his Authority.

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And when this Foundation is once laid, the next Thing to be done is carefully to consider his Temper, and the particular Constitution of his Mind. Stubbornness, Lying, and Rebellion, are not (as before observ'd) to be permitted from the Beginning. Whatever his Temper be, those Seeds of Vices must not be suffer'd to take Root, but be carefully weeded out as soon as perceived; and the Authority of a Parent is to take place, and influence his Mind from the very Dawning of Knowledge, that it may operate as a natural Principle, whereof he never perceiv'd the Beginning, or ever knew that it was or could be otherwise. This Reverence, once early establish'd, will always be sacred to him, and as difficult for him to resist as the Principles of his Nature.

Parents ought therefore to begin betimes to observe nicely the Tempers of Children; and that when they're not under the least Restraint at Play, and they think out of the Parents Sight, they should observe what are their predominant Passions, and prevailing Inclinations; whether fierce or mild, bold or bashful, cruel or compassionate, open or reserv'd; for as these are different in them, so are the Methods to be.

I before observ'd that Children love Liberty, and therefore should be brought to do Things
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that are fit for them, without feeling any Restraint laid upon them. I must now tell you they also love Dominion; and this is the first Original of most vicious Habits that are ordinary and natural. This Love of Power shews itself early, and that in these two Things.

We see Children almost as soon as they are born cry, grow peevish, sullen, and out of Humour, for nothing but to have their Wills; and would have their Desires submitted to by others.

Again, they shew their Desires to have Things to be theirs; they would have Property and Possession, pleasing themselves with the Power which that seems to give, and the Right they thereby have to dispose of them as they please. Those who have not observ'd these two Humours in Children, have taken very little Notice of their Actions. Wherefore, in order to stifle these two dangerous Humours natural to Children, the following Method should be taken.

A Child should never be permitted to have what he craves, much less what it cries for; I had almost said, or so much as speaks for.

I would not be understood that I think a Child should never ask any thing of the Parent: No, it is fit that it should have Liberty to declare its Wants, be hearken'd to with all Tenderness, and supply'd,

supply'd, at least whilst they are little: But 'tis one thing to say I am hungry, and another to say I will have this or that thing to eat. Having declar'd the Wants of Nature, the Pain they feel from Hunger, Thirst, Cold, or any other Thing that is necessary, and they want, 'tis the Parents Duty to relieve them: But Children should be taught to leave the Choice to the Parents what they think properest for them, and how much; and not permitted to chuse for themselves. That which Parents should take care of, is to distinguish between the Wants of Fancy and the Wants of Nature. Those of Fancy I suppose every discreet Parent knows how to refuse; but that I shall leave to their own Option: But the Wants of Nature must be supply'd.

Not that I would have Parents purposely cross the Desires of their Children in Matters of Indifference; on the contrary, where their Behaviour deserves it, and one is sure it will not corrupt their Minds, I think all Things should be contrived as much as could be to their Satisfaction, that they may find the Ease and Pleasure of doing well.

Children should not, as I before observ'd, purposely be cross'd. That would relish too much of Ill-nature and Inhumanity, and perhaps infect them

them with it: They should be brought to deny their Appetites; and their Minds as well as Bodies be made vigorous, easy, and strong, by the Custom of having their Inclinations in Subjection: The Denial of what they crav'd should teach them Submission, Modesty, and the Power of Forbearance: But the rewarding their Modesty & Silence, by giving 'em what they lik'd, should also assure them of the Love of those who rigorously exacted their Obedience: But here Care must be taken that they receive not from others that which the Parent has already deny'd them; for then the Labour is lost; therefore have a strict Eye over Servants in this Case.

I shall in this Place make some Observations on the common Methods made use of in a scholastic Education.

Latin and *Greek* are almost the only Things sought after and courted, and the main Stress of Learning laid upon these. But I cannot conceive why it should be so; unless, indeed, a young Gentleman is design'd for the Church, Law, or Physick.

In these Cases it must be allow'd that a Proficiency in those Languages is necessary. But if no such Design is intended, why should not the Time which is taken up with these (I had almost said

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useless)

useless) Branches be employ'd on those that we are certain will be of Use hereafter? I must insist on their Inutility, since very little Advantage can be deriv'd from them, when unnecessary in any Part of Life which a Child is to act.

I would not be understood that Children should not be put to the *Latin* School; on the contrary, I think it absolutely necessary. All I hint at is, that to keep Boys Six or Seven Years at *Latin*, which will be almost useless to them when they quit School, is absurdly throwing away so much Time and Money to no manner of Purpose, after that a Child is well acquainted with Grammar, which I conceive a Couple of Years is sufficient Time to make him Master of.

Indeed I cannot affirm that the Time I have mention'd for that Purpose is sufficient for a Child that is early put to the Grammar; I mean at the Age of Seven or Eight, which is very often the Custom; which Custom (as *Hamlet* says, I think) is more honour'd in the Breach than the Observance.

The proper Time for a Boy to be put to learn Grammar is about his Twelfth Year, after he has made some Progress in Writing and Arithmetick, and can read well: and I'll maintain it that a Boy sent to the Grammar School at that Age, will learn

learn more in Two Years, than one sent at the Age of Seven or Eight will in double the Time.

I shall not dwell on this Topic any longer at present, as I shall hereafter introduce it in a more convenient Place, and therefore shall proceed to lay down such Rules as should be observ'd in Families where there are several Children.

Children who live together may be observ'd often to contend for the Mastery of each others Wills; wherefore it is necessary that the Party who begins the Contest should be properly rebuked, and cross'd in it, and should be instructed to have a just Respect, Complacency, Civility, and Love for each other.

Children should never be suffer'd to complain of each other; for their Complaints flow generally from those malignant Fountains Anger and Revenge; but when they do complain, should never be hearken'd to, or favourably receiv'd: For condescending to their Complaints, weakens and effeminates the Mind; and it is necessary that they should sometimes endure Crossing or Pain from others: This will do them no Harm, but much Good, as it will teach them to learn Sufferance and Forbearance: But tho' you give no Countenance to the Complainant, or Querulous, yet Care should be taken to curb the Ill-nature of the

fending Party. If the Offence has been given in your Presence, and you have observ'd it, reprove it before the Party injur'd; if not, and the Injury offered be sufficient, and worth your Notice, then reprove the Offender in private, and not only make him ask Pardon, but also make him repair the Injury.

This he should do as proceeding from his own Inclination, and will be more chearfully perform'd by him, and more kindly receiv'd by the other.

This Method will increafe both Love and Civility, and grow familiar to them.

I must beg Leave in this Place (lest it should elcape me) to caution those Parents to whom God has given several Children; that they take particular Care to unite them in a perfect Friendship with each other; to let the Younger respect the Elder, and the Elder to condescend to the Younger, as being yet less rational; and let every thing appear with such an Equality in the Marks of Love and Tendernefs towards them, that they may have no manner of Cause to be jealous of each other.

The Differences which are often made by many Parents in their Behaviour towards their Children, frequently cause Animosities and Ill will between them; and notwithstanding when they are

rive to Years of Maturity, and ought to lay aside those childish Jealousies and Animosities against one another, yet how often do we not see that their Resentments to each other (on Account of this Misconduct in Parents) subsists during Life?

This Misconduct is verified in Scripture. The goodly Robe which *Jacob* gave to *Joseph*, was the only Cause of the Hatred which his Brethren conceived against him, and therefore conspir'd together to take away his Life.

It very frequently happens that the Affection of Parents is hurtful to their Children, when it is not kept within the Limits of a just Moderation; and this falls out, when either through an over-great Goodness they pardon their Faults, or testify more Love to some than to others, which extinguishes by this Preference, that fraternal Affection which should keep them united in Friendship.

The greatest Advantage which Parents can procure to their Children, is to leave them in the Love and Esteem of each other. Piety permits us not to imagine that Riches are of the greatest Consequence to leave them, as 'tis that very Article which destroys Piety; why then should we wonder that so many Differences arise among Brethren on account of a Piece of Land, or a House,
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since one sole Garment excited so much Envy among *Jacob's* Children?

All the Difficulty then consists in knowing how to regulate and distribute the Testimonies which Parents give them, according to the Rules of christian Charity, and the Lights of Faith. Parents therefore should not prefer those who are of a more flattering and facetious Humour, before those who make Shew of more Coldness, but withal of more Reservedness & Modesty. Wherefore to hinder all Jealousies among Children, and the ill Effects that may proceed from thence, it were to be wish'd that Parents would as much as possible divide equally that Love and Tenderness they have for their Children, for the foregoing Reasons.

Parents should never approve such Actions in Children where there appears Wit on the one Side, and Malice on the other; lest not knowing properly how to disintangle Wit from Malice in the Thing they do, they should attribute to the whole Action that Pleasure which Parents take in their doing it, and the Praise which is given them for such Actions. Neither should they be prais'd over much when they do such Things as are commendable (especially such Children as appear to be of a haughty or vain-glorious Temper), lest it should

should feed and puff up their Pride, and so render them insupportable to others.

Covetousness, and the Desire of having in our Possession, and under our Dominion, more than we have Occasion for, is the Root of many Evils. These should early be weeded out, and the opposite Qualities implanted, namely, Liberality and Kindness.

These ought as much as possible to be encouraged, and never suffer'd to transgress the Rules of Justice, which of all other Virtues is the best.

The first Tendency to any Injustice that appears in Children should be suppress'd with a Shew of Wonder, Amazement, and Abhorrence in the Parents and Governors.

But because Children can't well comprehend what Injustice is till they understand Property, the safest Way is to secure Honesty, by laying the Foundations of it early in Liberality; and to teach them to part with freely to others whatever they have, or like themselves.

If any Act of Injustice appears to proceed from Perverseness, and gentle Rebukes or Shame deter not this covetous Inclination, rougher Remedies must be apply'd; but the most easy and effectual is, to keep from them something which they value, and know to be their Property. These Instances

stances will make them sensible of Injustice, and the little Advantage they are like to make by possessing themselves unjustly of what is another's, whilst there are in the World stronger Persons than themselves.

There is a certain Passion in most Children (but especially such as are of a brisk and lively Disposition) that ought to be encourag'd; I mean Curiosity.

This Appetite after Knowledge ought never to be check'd or discountenanced; and whenever they are in this inquisitive Humour, ought never to be suffer'd to depart (unless the Thing enquired after be not proper for their Knowledge) without Information, and to answer all their Questions as plainly and intelligibly as possible, such as will suit their Capacity; but never so as to confound their Understanding by Explications or Notions above their Conceptions.

If the Questions they propose are not properly express'd, and are incoherent, mark what their Minds aim at; when that is discover'd, satisfy it by a proper Answer, and then set them right as to the Manner of asking such Questions; and when inform'd of what they want to know, we shall see that their Thoughts will enlarge themselves, and that by proper Answers they may be
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led on farther than could be imagined their Conceptions were capable of. Knowledge is as grateful to the Understanding, as Light to the Eyes: Children are delighted with it, when they find that their Curiosity is encouraged.

To this Method of answering their Questions, and informing their Understandings, should be added your Commendations; but especially in the Presence of those whom they esteem; and be told before their Faces, of the Knowledge they have in such and such Things.

Notwithstanding a strict Hand ought to be kept upon most Desires of Fancy, yet in one Case their Fancy should be permitted, I mean the Manner of recreating and diverting themselves.

This is as necessary as Food. But because there can be no Recreation without Pleasure, which does not depend upon Reason always, but oftener Fancy, Children should be permitted to divert and recreate themselves after their own Fashion, provided it be innocent, and no ways prejudicial to their Health. But I think in a well conducted Education they will seldom be brought to the Necessity of asking any such Liberty; for Care should be taken, that whatever is of Advantage to them they should be brought to do with Delight; and before they are fatigued with one Employment,

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they should be employ'd with some other. But if in case they are not as yet brought to that Degree of Perfection, that one Way of Improvement cannot be made a Recreation to them, they must be permitted the childish Play which their Fancy prompts them to; and the only Means that can, I think, be us'd, in order to wean them from it, is to give them a Surfeit of it. But if their Recreations are of Things of real Use to them, Care must be taken that they tire not themselves with such; but be dismiss'd with an Appetite; for you must never think that Children are set right, till they find a Delight in doing such Things that are laudable, and the useful Employments and Exercises of the Body and Mind, taken alternately one after another, make their Lives and Improvement pleasant, in a continued Train of Pleasure and Recreation.

Indeed I know not if every Disposition will admit of this Method: But if Parents or Tutors will be at the Pains, and have Patience to bring them to this, I am certain there are very few Children but what may, if a right Course be taken to raise in them the Desire of Love, Credit, and Reputation.

There is in many Children one Fault, that is not only unpleasant for its unbecoming Noise, but
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for more considerable Reasons which ought never to be allow'd of, in regard to the Children themselves, that is, *Crying*. This Fault is of two Sorts, either stubborn, or querulous.

This Passion is often a Declaration of their Stubborness and Obstinacy; and when they have not Things will, by Crying and Clamour, strive to maintain their Right to it.

Sometimes their Crying is the Effect of Pain, and then, have a just Right to bemoan themselves under it; but it is very easy to distinguish what is the real Cause, if carefully taken Notice of; either by the Looks, Actions, and by the Tone of Crying; but neither ought to be suffer'd, much less encourag'd.

If it be, as it often is, upon the receiving Correction, it quite hinders the Effects of it, if suffered to continue; for by such Sufferance, and leaving them in this declar'd Opposition, it only serves to increase the Disorder instead of curing it.

Restraints and Punishments are always misapplied, if they prevail not over their Desires, or teach them to submit their Wills, and make their Minds acquiesce to that which their Parents Reason advises them at present, and to prepare them to obey hereafter what their own Reason will dictate to them.

This is another Reason against the frequent Use of Blows; for whenever that is requisite, and it is brought to that Extremity, you must not discontinue the Correction till the Mind is made sensible of its Mistake, and entirely subdued, and they with Patience conform to the Chastisement: For without it be so made use of, Correction is useless: Besides, it is a Sort of Cruelty, and not properly to be called Correction, if we punish the Body for the Faults of the Mind.

Whenever Correction is necessary, it should be given with Coolness, deliberately, and without Signs of Passion, and not done in a Hurry; but to reason between the Blows; and to observe what Effect they have had on the Delinquent; if they had made him pliant and penitent for having offended. If this Method was us'd at first, there would be less Occasion for Correction; as it would make the Child careful to avoid the Fault again that was deserving of it.

Again. There are few Children but are apt to cry for the least Pain they suffer; and it is natural to declare their Sufferings this Way before they can speak, and the Compassion which is also natural to Parents, very often encourages Children to continue it in them long after they can speak. Indeed, it is the Duty of those about Children to
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compassionate their Pain, but if possible not to shew any Pity outwardly: They should be eas'd as soon as possible, but not bemoan'd; for the many Inconveniencies we are liable to meet with in this Life require, that we should not be sensible of every little trifling Disappointment, or Injury we receive: For what our Minds yield not to, does little Harm. This Insensibility of the Mind is the best Armour we can cloath ourselves with to combat the Evils and Misfortunes which this Life is obnoxious to; therefore it is indispensibly proper that Children should be early taught Sufferance, and the Mind made Proof against the Assaults of Fortune.

Crying through Obstinacy must be silenc'd by Correction, in case that reasoning will not quiet them; but Crying which is deriv'd from Pain must be treated in a quite different Manner; that is, by diverting the Thoughts a contrary Way, and laughing at their Moans, which at first (if the Cause is not great) may perhaps be a proper Method: But the Circumstances of the Occasion must be consider'd; therefore no certain Rules can be given how to proceed; therefore shall leave it to the Discretion of the Parent, what Means are properest to be pursued.

I shall now proceed to take Notice how Parents ought to support themselves patiently under those Afflictions which they often receive from the Disobedience of Children; and to moderate their Resentments of the Injuries they receive from them.

It is not sufficient for Parents not to irritate their Children by holding over them too strict and severe a Hand in Things that are merely indifferent, or not absolutely criminal: They are to dispose themselves to bear patiently their greater Disobediences, and to suffer their greater Outrages, without suffering themselves to be transported to such Resentments as would be no less grievous to themselves than to their Children.

I have read a Story in the Works of *St. Augustin* which verifies the Truth of this; and will, as well as I can remember, relate it; and which I think, ought to be a Caution to all Parents, not to be transported with Anger, amidst the Displeasures they receive from their Children.

There liv'd in the Town of *Cesarea* in *Cappadocia* a Widow of Quality who had Ten Children, Seven Sons and Three Daughters: The Eldest, who was a Son, so far lost the Respect which was due to his Mother, that he was not content with loading her with many injurious Words and indecent Language, but carried his Disobedience

Disobedience to such a diabolical Height, as to strike her; this he did in the Presence of his Brothers and Sisters, who did not oppose this Outrage, or say the least Word in Defence of their Mother.

The ill-treated Mother, giving too much Scope to her Choler for the Injury receiv'd, and suffering herself to proceed in the Resentment, took a Resolution to lay her Curse upon her unnatural and wicked Son, for having so highly transgress'd. Wherefore, rising early the next Morning, she repaired to the sacred Font of Baptism, there to pronounce her Imprecation against him. On her Way she was accosted, seemingly, by her deceased Husband's Brother, who enquired where she was going at that early Hour? She told him that she was going to lay her Curse on her eldest Son for the Injury he had done her: The Devil, who found it not difficult at that Time to find an Entrance into the Heart of the incensed Parent, which the Spirit of Revenge had open'd to him, persuades her to extend her Curse upon the rest of her Children, since their Silence at the Time rendered them no less criminal than their Brother. The Mother suffering her Choler to be rais'd to a higher Degree by the Advice of this infernal Fiend, went to the Font, and demanded of God
Revenge

Revenge on all her Children, for this Outrage she had receiv'd; and that in such a Manner, as that they might bear about them over all the Earth, the Marks of his Chastisement; that their Example might imprint a Terror into the Spirits of disobedient Children.

Her Prayer was heard so speedily that the eldest Son was at the same Instant struck with a Trembling all over his Body, and in a short Time after the rest of her Children were punish'd in the same Manner. The unfortunate Mother, perceiving her Curses had been so efficacious, was no longer able to support the Reproaches which her Conscience suggested to her of her Impiety, strangled herself, and ended her accursed Life, by a Death more accurs'd.

Parents ought, by this Example, to moderate their Choler against their Children; and Children also should learn to pay that Duty and Respect which is due from them to their Parents.

This is (among many others) a Proof of the Justice of the Divine Being, who heard her Prayer, and gave Ear to those unguarded Expressions which Rashness, Choler, and Grief, had put into her Mouth.

What then shall we say of this unhappy Mother? Must we not conclude that she herself was punish'd

punish'd by God with so much more Rigour, by how much she was the more readily heard, and conformable to her own Desires ?

From hence we may imagine that Parents should not be transported with Choler against their Children, however just in Appearance such Resentments ; and not so rashly to lay their Maledictions upon their Children ; or to implore God's Vengeance against them whilst their Passion presides over their Reason, lest hearing their Prayers, which Grief mix'd with Passion drew from their Hearts, and granting to them the Desires which Choler had inspired them with to demand of him, the Revenge which they call down upon the Heads of their Children falls not upon their own ; and when the Heat of their Passion is abated it hurry them not to Despair ; and when the Feelings of Nature return, they shall perceive themselves to have been the Cause of the Misery and Ruin into which their Children are reduced.

I shall now take Notice of what Company Children (especially Daughters) ought to be permitted to keep.

They should never be allow'd the Society of such Children that were not brought up in the Fear of God. *Job* permitted his to recreate themselves, but 'twas among themselves, without

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Strangers,

Strangers, who might perhaps have corrupted their Morals, and hinder'd them from diverting themselves with virtuous and innocent Amusements.

I think it would not be amiss (but highly necessary) that Daughters should never be suffer'd to divert themselves but in the Company of their own Sex. The Reason for this Strictness I shall lay down here by a Quotation from the Life of St. *Teresa*, written by herself; whose Spirit seems to have been perfectly clear, and every Way judicious. Making Reflections upon the first Parts of her Life, she attributes to them the Liberties she took with some of her Cousin-Germans, by conversing with them in her tenderest Age.

‘ I *had* (says she) some Cousin-Germans who
 ‘ came frequently to my Father’s House, who
 ‘ was very circumspect to forbid all Entrance but
 ‘ to them: And would to God he had us’d the
 ‘ same Caution to them also! For I now see the
 ‘ Danger there is, when one is in an Age proper
 ‘ to receive the first Seeds of Virtue, to have
 ‘ Commerce with Persons, who, knowing the Vanities of the World, entice others to engage themselves therein. I was almost of the same Age with my Cousins; we kept always together; they tenderly lov’d me, and I entertain’d them

‘ them with whatever I fancy’d would please
‘ them. They related to me the Success of their
‘ Affections, and such Trifles which were not
‘ proper to be heard: And which was yet worse,
‘ my Soul became sensible of such Impressions
‘ which have been the Cause of all its Evils.
‘ Ah! were I to give Advice to Parents, I would
‘ warn them to take heed what Persons frequent
‘ their Children at that Age; because the Bent of
‘ our corrupted Nature bears us rather to Bad
‘ than Good. I found it so in myself; for I made
‘ no Profit of the great Virtue and Honesty of
‘ one of my Sisters, who was much elder than
‘ myself; whereas I retain’d all the evil Exam-
‘ ples which a Kinswoman gave me who fre-
‘ quented our House.

In the Sequel, after she had deplor’d the bad
Use she had made of her Youth till the Age of
Fourteen, she adds: ‘ I am sometimes seized
‘ with Astonishment, when I consider the Evils
‘ which bad Company produces; nor could I
‘ have believ’d it, had I not made the sad Expe-
‘ rience myself. For ’tis but too true, that the
‘ Familiarity I had with that Person did so change
‘ me, that it left in my Soul no Signs of those
‘ Virtues which were there before: And it seems
‘ to me, that she and one other who liv’d in the

‘ same Way of Folly, imprinted in my Heart
‘ their wicked Inclinations.

By this we may see, how reserv’d Parents should be in giving Access to Persons into the Familiarity of Children; notwithstanding their near Alliance in Blood permits them not to exclude them from their House; and that they should not suffer them under the Pretext of Parentage, unless brought up in the Fear of God, and have the Principles of Virtue instilled into them; which every Parent ought to inspire into their Children.

There is also another Caution which ought to be well consider’d; that Daughters should not be permitted to go out of your House without a proper Person in their Company; except only for such Things as were absolutely necessary.

The sole Example of *Dinah*, in the 34th Chapter of *Genesis*, is sufficient to make Parents apprehend the bad Consequences that may be deriv’d from Daughters being suffer’d to be galloping abroad; or contracting an Acquaintance with such as have not been educated in the Principles of Virtue and Christianity.

Perhaps by advancing this Strictness over the Female Sex, it may be imagined that I would debar them in particular of the innocent Amusements which this Life affords. This were unjust, neither

neither do I expect, should I propose such a Prohibition, to have sufficient Influence over Parents to follow such Maxim. Indeed I must observe that till Daughters are of an Age to distinguish between Right and Wrong, and have had the Principles of Virtue and Religion deeply rooted in them, that even those Amusements which are commonly stiled innocent, they ought to be debarr'd of; such as Assemblies, Plays, &c. and I imagine it will be no difficult Task to procure for young Ladies at home such Amusements & Diversions as would disengage them from the Pursuits of those elsewhere, especially if unaccustom'd to such; for as the Proverb says, *What the Eye ne'er sees, the Heart ne'er grieves for.*

If in my Remarks on the foremention'd Articles I appear too strict by the Younger of the Fair Sex, who perhaps may honour me with the Perusal of these Pages; I beg they will not impute it to me as Ill-nature; no, I assure it proceeds from that friendly Regard and tender Esteem I bear 'em; and wou'd as much as possible caution them to beware of striking into any Path that leads to Error; for I must tell them, that the Mistakes of unguided Nature in that Sex, are not so easily overlook'd by the World, as those in ours; tho' in the Eyes of God, we are alike answerable:

answerable: And as I have at this Time taken upon me to give my Advice concerning the Methods which I imagine should be practis'd in the Spiritual as well as Temporal Parts of Education; I cannot properly discharge myself of that Christian Duty, unless I lay open to full View every Thing necessary for that Purpose. Wherefore, as I shall advance nothing but what is of real Benefit and Advantage to them, both here, and hereafter, I hope they may regard it as such, and esteem me that sincere Friend I profess myself to be.

I shall first of all begin to advise in regard of Assemblies, Balls, and Entertainments.

In the Occasion of Scandal, which the World is full of, we are not solicited to Evil at the same Time which we are susceptible of it. But the Spirit alone is set upon by Thoughts contrary to Purity, or the Eyes are struck with dishonest Objects, or the Ears fill'd with Discourses opposite to Chastity: So that if any one of these Senses suffer itself to be engag'd in the Sin, (which I may justly call so) the others may at the same Time be exempt from it; and may serve as an Instrument to the Soul in order to preserve her from the Fall. But in Assemblies, Balls, and Publick Entertainments, which are at present but too common among us, the *World*, the *Flesh*, & the

the *Devil*, assault the Spirit of young People by all the Ways whereby Vice may be instill'd into them.

They present to their Senses all the different Objects which may charm and allure them to Evil. And I may say, that they have collected together in one and the same Place, all *that* which can give Entrance to Pleasure into the Heart, which they too commonly make themselves Masters of.

The Ear is there charm'd with the Instruments of Musick ; and the Eyes with every Object which Riot and Vanity can produce and expose as most proud and pleasing ; and the Taste by the most delicious Fruits, and exquisite Dainties. In short, there is as it were a general Conspiracy of all that Voluptuousness hath of Allurements and Charms, to effeminate the Heart of Mankind, and to seduce the Passions.

Those Persons generally that compose the Company of these Meetings, apply themselves only to think how to render themselves pleasing, and make themselves admir'd ; and spend whole Days in Dress, and as much as possible disguise both the Defects of Body and Face, in order to deceive the Eyes of each other.

All who enter in such Places cannot deny that this Disposition is theirs (a Disposition so vain & precious

precious to corrupted Nature). Nor is any one content with this outward Show, but explicate it by all Manner of Means; their Looks, Gestures, and their very Dress, explain those Thoughts which perhaps their Tongues dare not express.

Who can represent all the Snares which the infernal Fiend then lays to entrap and seduce the Hearts of unwary Youth? What passionate Respects! What dangerous Adhesions! What impertinent and idolatrous Discourses! And it seems that all who compose these Assemblies (at least the major Part) forget that they are Christians; and that they had, by one common Consent, plac'd in their Heart the Creature, instead of the Creator.

I dare not here paint forth what passes in the Hearts of most those who compose the Throng; whose Passions to please and be belov'd rules all their Motions.

What Desires! What Dreads! What Impatiences! What Envyings! What Jealousies! What Suspicions! What Displeasures! What irregular Motions toss their Spirit and Heart! All these Perturbations of the Mind are not hard to be conceiv'd, but not at all proper for me to explain.

What I have said concerning these Entertainments, I hope is sufficient to caution against them; at least till such Time as Youth are thoroughly acquainted

acquainted with, and made sensible of those Dangers, which in those Places they are liable to be exposed to.

As the same Inconveniencies attend the frequenting of Play-Houses, as do all other publick Entertainments, I shall be silent on that Head; and proceed to take Notice of one particular Passion which most Children (especially Boys) are subject to. I mean, Cruelty.

This is a Passion which I have frequently observ'd in Children; and when they have got into their Possessions any poor Creature, are very apt to misuse it. This I think should be watch'd in them, and be taught the contrary, lest this barbarous Custom of tormenting dumb Animals, should by Degrees harden their Minds towards Men.

Children should from the Beginning be bred up to an Abhorrence of tormenting any living Creature; and be taught not to spoil or destroy any thing, unless it be for the Preservation or Advantage of some other Thing that is nobler.

Children are often desirous of having young Puppies, Kittens, Birds, &c.; but then, Care should be taken that they do not misuse them; but that they diligently look after them, and take

care that they wanted nothing; and if they were found negligent in the Care of them, it should be found Fault with, and forfeit the Possession of them.

By this, they will be early taught Good-nature and Diligence, and will thereby be accustomed to be tender of all sensible Creatures, and to spoil or destroy nothing at all.

The Pleasure Children take in doing Mischief, I mean spoiling of any thing to no Purpose, but more especially the Pleasure they take in putting any Thing to Pain, that is capable of it, undoubtedly is a foreign and introduc'd Disposition; an Habit borrow'd from Custom and Conversation. Children are taught to strike, and laugh when they hurt, or see Harm come to others; and have the Examples of most People about them to confirm 'em in it. All the Entertainment and Talk of History is of nothing almost but Fighting and Killing: And the Honour and Renown that is bestow'd on Conquerors (who for the most Part are but the great Butchers of Mankind) farther mislead growing Youth, who by this Means come to think Slaughter the laudable Business of Mankind, and the most heroick of Virtues. By these Steps, unnatural Cruelty is
planted

planted in us; and what Humanity abhors, Custom reconciles and recommends to us, by laying it in the Way to Honour. Thus, by Fashion and Opinion, *that* comes to be a Pleasure which in itself neither is, nor can be any. This ought to be carefully watch'd, and early remedied; so as to settle and cherish the contrary and more natural Temper of Compassion in the Place of it.

It may not be amiss to add this Caution, *viz.* That the Mischiefs or Harms that come by *Play*, *Inadvertency*, or *Ignorance*, and were not known to be Harms or design'd for Mischiefs sake; tho' they may perhaps be sometimes of considerable Damage, yet should be but gently taken Notice of. Wherefore I imagine, that whatever Miscarriage a Child is guilty of, and the Consequence of it, the Thing to be regarded in taking Notice of is, only what Root it springs from, and what Habit it is like to establish; and to what the Correction (if it be necessary) ought to be directed, and the Child not to suffer any Punishment, for Harm or Mischief which may be done through Play, or Inadvertency.

The Faults to be amended are in the Mind; and if they are such as either Time will cure, or no ill Habits follow them; the present Action,

whatever displeasing Circumstances it may have, should be pass'd by without Correction.

There is another Way of instilling into the Minds of Children Sentiments of Humanity, which is, to accustom them to Civility in their Language and Deportment towards all Inferiors whatever, especially to Servants.

It may be observ'd, that Gentlemens Children too often treat the Servants of the Family with haughty Words, Names of Contempt; and an imperious Carriage, as if they were of another Race and Species. Whether ill Example, the Advantage of Fortune, or their natural Vanity, inspire this Haughtiness, it should be weeded out; and a courteous, affable Carriage, towards the lowest Ranks of People; placed in the room of it. By this Method, no Part of their Superiority will be lost, but the Distinction increas'd, and their Authority strengthen'd.

Children should not be suffer'd to lose the Consideration of human Nature, in the Shufflings of outward Conditions; and the more they have of Affluence, they should be taught to be good-humour'd, compassionate, and gentle to those that are beneath them. If they are suffer'd from their Cradles to treat Persons ill and rudely, it will by Degrees nurse up their natural Pride into an habitual

tual Contempt of those below them in Point of Fortune, and will probably end in Oppression and Cruelty.

But to proceed to other Dispositions in Children.

There are many Children that are of a contrary Temper to the Curious and Inquisitive; I mean the Lazy and Indolent; a Want of Regard to any thing, and a sort of trifling even at their Business. This Temper is one of the worst Qualities which can appear in a Child, as well as one of the hardest to be cur'd, where it is natural. But it being liable to be mistaken in some Cases, Care must be taken to make a right Judgment concerning that trifling at their Books or Business, which may sometimes be complain'd of in a Child.

Upon the first Suspicion a Father has of his Son's being of this Temper, he must carefully observe whether he be indifferent in all his Actions; or if in some Things only he be slow and sluggish, but in others vigorous and eager. For though he do find that he loiters at his Book, and lets a good deal of his Time be spent idly, he must not conclude at once, that this is his natural Temper. It may be Childishness, and preferring something to his Study which his Thoughts run
on :

on: And he dislikes his Book, because it is forc'd upon him as a Task.

To know this perfectly, the Child should be watch'd at his Play; and see there whether he be stirring and active. If this his Sloth be only at his Book, it may be easily cur'd: But if in his natural Temper, it will require a little more Pains and Attention to cure it.

If you are satisfied by his Earnestness at Play, that he is not of himself inclin'd to Laziness, but that only Want of Relish for his Book makes him negligent and sluggish in his Application to it; the first Step is to try by talking to him kindly of the Folly and Inconvenience of it, whereby he loses a good Part of his Time, which he might have for his Diversion: But be sure to talk calmly and kindly, and not much at first, but only these plain Reasons in short. If this prevails, you have gain'd the Point.

If this softer Application fails, try to shame him out of it, by laughing at him for it; asking him daily when he comes to Table, if there be no Strangers there, how long he was that Day about his Business: And if he has not done it in the Time he might be well suppos'd to have done it in, expose and turn him into Ridicule for it; but do not mix it with chiding, only put on a cold
Brow

Brow towards him; and keep it till he reform; and let all about him do so to.

If this work no Effect, then tell him he shall be no longer troubled with a Tutor about his Education, and that you will not be at the Charge to have him spend his Time idly with him; but since he prefers this or that (whatever Play he delights in) to his Book, he shall only do that, and so in Earnest set him on Work on his belov'd Play, and keep him constantly to it the whole Day, till he be surfeited of it, and would at any Rate change it for some Hours at his Book again. But when thus you set him his Task at Play, you must be sure that he is kept close to it, and not permitted to be idle at it.

At certain Times when the Parent cannot conveniently watch his Son himself on the fore-mention'd Occasion, it is highly necessary to delegate the Office to some body else: But on such Occasion it would be improper to let him know that you have appointed any Person for this Purpose; let the Person whom you thus employ mark well how he spends his Time, whether actively he loiters it away when there is no Check over him, and he is left free to his own Inclinations.

Thus, by his Employment of such Times of Liberty, you will easily discern, whether it be
Listlessness

Listlessness in his Temper or Aversion to his Book, that makes him idle away his Time of Learning.

If some Defect in his Constitution has cast a Damp on his Mind, and he be naturally lazy, it will be difficult to overcome and remove it; and as it generally is accompany'd with an Unconcernedness for the Future, it is in Want of the two great Springs of Action, *Forefight* and *Desire*; which how to plant and cause to flourish, where Nature has given a contrary Temper, will be the Question.

As soon as you have discover'd this to be the Case, you ought carefully to find out what it is that he most delights in; and when you have accomplish'd that, increase in him if you can the Love of it, and make use of that to set him on Work, and to excite his Industry.

If he loves Praise, or Play, or fine Cloaths, &c. or, on the other Side, dreads Pain, Disgrace, or your Displeasure, &c. whatever it be that he most loves, except it be Sloth, (for that will never set him to Work) indulge him in it, and make him bestir himself: For you need not be in any dread of Excess of Appetite (as in all other Cases) by cherishing it. 'Tis that which you want, and therefore must labour to raise and increase;

instead; for where there is no Desire, there will be no Industry. If you have not sufficient hold upon him this Way to stir up his Activity, you should employ him constantly in some bodily Labour, whereby he may get an Habit of doing something.

Whenever you exchange his Book for bodily Labour, you must be sure to set him such a Task to be done in such a Time, as may allow him no Opportunity to be idle: And when you have by this Way brought him to be attentive to his Book, you should, upon his having dispatch'd his Study within the Time limited, give him, as a Reward, some Respite from his bodily Labour; which may be diminish'd as you find him grow more steady in his Application to Study.

I have already taken Notice that Children love Freedom and Variety; and it was that which delighted them, and recommended their Plays to them; and that therefore their Book, or any thing you would have them learn, should not be enjoin'd them as Business. This Parents and Teachers are very apt to forget, and their Impatience to have them busied in what is fit for them to do, suffers them not to deceive them into it. But by the repeated Injunctions they meet with, Children soon distinguish what is requir'd of them, and

what not. When this Mistake has once made his Book uneasy to him, the Cure must be this, *viz.* You must observe what Sort of Play he most delights in, and make him play so many Hours daily; not as a Punishment, but as a Business requir'd of him. This in a few Days will so weary him of his belov'd Sport, that he will prefer his Book, or any other Thing to it; especially if it redeem him from any Part of the Task of Play, which is set him, and he suffer'd to employ some Part of the Time destin'd to his Task of Play, in his Book, or any Exercise as is of real Use to him. For when his Appetite is once glutted, and you have given him a Surfeit of that which you would have him avoid, you then have put into him a Principle of Aversion, and you need not so much fear afterwards his Desire for the same Thing again.

It is evident that most Children hate Idleness; therefore Care should be taken that this Disposition be employ'd in Things that are useful to them; which if you would attain, you must make what you would have them do a Recreation to them, and not a Business.

Notwithstanding I have already caution'd Parents against permitting Lies or Excuses in their Children, yet I must beg Leave to resume that
Part

Part, as Things at this Time relative to that ungentleman-like Quality occur to my Mind, which then had escap'd it.

All Children in general are afraid to have their Faults expos'd in their naked Colours ; and will be very apt to make Excuses, which are very nearly related to Lies, and must not be let pass unnotic'd ; and I imagine may be better cur'd by Shame, than Ill-Usage. Therefore, when a Child is question'd concerning any Fault he hath committed, you must expect before he answers to the Purpose, he will begin to harangue you with an Excuse ; but this ought not to be suffer'd, but should immediately be interrupted, and with a serene and chearful Countenance warn'd to relate the Truth ; and if he be not of a stubborn or vicious Disposition, this Calmness and Serenity in the Parents or Tutors Aspect, will greatly encourage him to own without any quibbling, the Fault he has been guilty of ; for which, if he ingenuously confesses it, he ought to be commended and pardoned : But in case he persists in an obstinate Denial or Falsehood, Correction must follow. But, as I before said, if he ingenuously owns the Fault, it must be forgiven, and be never (unless he relapse) upbraided with it.

Again, if his Excuse at any Time be such
U 2 that

that you cannot prove is mixt with Falschood, let it pass for Truth, and shew not the least Suspicion of it; but let him keep up his Reputation with you as high as possible; for when he once finds he has lost that, you have lost your best Hold of him; and having already the base Character of a Lyar, he imagines, that your Credulity is irretrievable, and therefore will be apt to continue on in his Falschoods.

If he has been corrected for a Lie, it must never after be pardon'd in him; for it being a Fault that he has been forbid, and which he may avoid, the relapsing into it confirms him to be of a perverse and untoward Disposition, and must have Chastisement suitable to the Offence.

Children should be informed that Ten Faults will rather sooner be forgiven, than the staining of Truth, to cover the one by an Excuse.

As no Man can be truly happy either in this World or in that which is to come without *Virtue*; every Parent is to take a most particular Care that the Foundation be laid as early as possible.

This is the most necessary Accomplishment that a Gentleman (or indeed any Man) can be endow'd with; and without it, none will be either beloved and valued by others, or even tolerable to themselves; therefore an early Knowledge of a
Supreme

Supreme Being is absolutely and indispensibly requisite to be imprinted on the Mind; and that it is from God (and him only) that we receive every good Thing that is necessary for our present and future Support in this Life.

Again, that his Perfections ought to excite our Reverence and Admiration; not merely on their Account, but because he is also *good*: If he were not so, that those Perfections would be of no Use or Benefit to us; for *that Omnipotence*, would only serve to make us more despicable in his Sight, unless he lov'd us: But as we are certain that we are all the Objects of his Love, all his Attributes become dear to us; and that we are sure that *that Love* employs his Wisdom to take just Measures to compleat our Happiness; and that his Almighty Power will overcome all Obstacles to it.

Having fixt in the Minds of Children a firm Belief in God; and that unless they obey all his Commands deliver'd unto us by his Servant *Moses*; they have no Right or ought to expect any of those Blessings which he showers down on those who practise his Precepts, and obey his Will.

Thus having by Degrees as you find them capable settled a true Idea of God in their Minds, and taught them constantly to pray to him Morning

ing and Evening, in some short Form of Prayer adapted to their Capacity ; and to praise him as the sole Author of every good Thing which they enjoy ; we must strengthen this Principle by our Examples, and not leave it dependent on Rules and Precepts, if we intend to effect our Purpose. but having in the former Part of this small Treatise, shewn the absolute Necessity of giving good Examples to our Children, I shall not urge it here ; neither shall I observe the dreadful Consequences, that undoubtedly will attend the Neglect of early instructing Youth in the Fear and Love of God.

I shall now proceed to point out those Branches of Education necessary in the forming of a Gentleman.

A great Part of the Learning now in Fashion, and which goes commonly into the Round of Education, a Gentleman may be unfurnish'd with, without any great Disparagement to himself, or Prejudice to his Affairs : But Prudence and Good-breeding, are necessary on all Occasions : And most Young Men come rawer and more awkward into the World than they should, for this very Reason ; because these Qualities, which are of all others the most necessary to be taught, and stand most in need of the the Assistance and Help of a Tutor, are generally neglected

neglected, and thought but a slight, or no Part of a Tutor's Business. Latin and Learning make all the Noise; and the main Stress is laid upon Things, which in Reallity belong not to a Gentleman's Calling; which is to have the Knowledge of a Man of Business, a Carriage suitable to his Rank, and to be eminent and useful in his Country, according to his Station.

Whenever either spare Hours from that, or an Inclination to perfect himself in some Parts of Knowledge, which his Tutor did but just enter him upon any Study; the First Rudiment of it which he learnt before, will open Way enough for his own Industry to carry him as far as his Fancy will prompt, or his Capacity will enable him to go.

Or, if he thinks it may save his Time and Pains, to be help'd over some Difficulties by the Hand of a Master, he may then take a Man that is perfectly skill'd in it, or chuse one that is fit for his Purpose.

But to initiate his Pupil in any Part of Learning as far as is necessary for a Young Gentleman in the ordinary Course of his Studies, an ordinary Skill in the Tutor is sufficient. Nor is it requisite that he should be a thorough Scholar, or possess in Perfection all those Sciences, which are conveni-

ent a young Gentleman should have a Taste of in some general View, or short System.

A Gentleman that would penetrate deeper, must do it by his own Genius and Industry afterwards; for no body ever went far in Knowledge, or became eminent in any of the Sciences, by the Discipline and Constraint of a Tutor.

We are not to expect, that under a Tutor a young Gentleman should be an accomplish'd Critick, Orator, or Logician, to go to the Bottom of Metaphysicks, natural Philosophy, or the Mathematicks; or be a Master in History or Chronology; tho' some of each of these is to be taught him: He is only to be made acquainted with them. And a Tutor would be much to blame that should keep his Pupil too long, or lead him too far in most of them. But for Good-breeding, as I before observ'd, he cannot have too much of: And if he has that, join'd with Virtue, Industry, and a Love of Reputation, he will not long be deficient in what he wants or desires of any of the others. And since it cannot be expected that the Pupil should have Time and Strength to learn all Things, most Pains should be taken about that which is most necessary; and that chiefly to be consider'd which is likely to be of most Use to him.

None

None can dispute that *French* is not a Language absolutely necessary both for the Gentleman, and Man of Business. Therefore the sooner he is instructed in it, the better, especially on account of the true Pronunciation of it.

This Language is as easily taught by one that understands it to a Child, as our own Mother-Tongue; and without confounding the Child with Grammar Rules; I mean by a constant conversing with him in that Language, which I imagine is the best and most ready Way of teaching any; and it is surprizing to many, that the *Latin* is not taught in this Manner; for, was this Method in teaching it put in Practice, I am confident that at least half of the Time which is generally spent (I had almost said, *thrown away*) at the *Latin* School, might be laid out in other Branches that we are sure would one Time or other be useful in Life; but more especially to those, who perhaps after they had left School, would scarcely ever have Occasion in the ordinary Occurrences of Business, to make use of one single Phrase.

I am certain that there are Thousands who have spent Six or Seven Years at the *Latin* School, are at present bemoaning that ill-spent Time which is of no Use to them; for such I must term it, since

X

they

they receive no real Advantage or Benefit from it; and yet notwithstanding this Absurdity in their Parents, still continue to lead their own Children into this ridiculous and beaten Path of Folly and wrong Judgment.

The Branch of Drawing is absolutely necessary for a young Gentleman to have some Knowledge of, especially as it is likely he may follow the Fashion of making a Tour, or Travelling; and indeed for a young Man that is design'd for it.

This helps a Person often to express in a few Lines that, which perhaps would take up two or three Sheets of Paper in Writing; and after all he had either said or wrote on the Subject, the Company would receive but a dull and imperfect Idea of the Relation. How many Buildings may a Man see, how many different Habits, &c. the Ideas whereof would be easily retain'd and communicated by a little Skill in Drawing; which being committed to Words, are in Danger of being lost, and at best but ill retained in the most exact Descriptions.

Children that have a Genius for Drawing will in a little Time be enabled to represent tolerably on Paper any Thing they see, except Faces, especially if they have a Genius for Drawing; but if that is wanting (unless it is absolutely necessary)

I think

I think it is better never to trouble them about it to no Purpose. But to return to *Latin*.

This undoubtedly is a Part of Education which a young Gentleman should be taught; and Custom, which prevails every where, has made it so much so, that even those Children that never will have any Use for it after their quitting School, are flogg'd into it, if possible to do so, whether or no they have a Capacity for it.

Is there any thing more ridiculous than that a common Tradesman should waste his Son's Time, and his own Money, in having the Child set about learning a dead Language, when perhaps he designs him for a Trade, that will not have the least Occasion for it? And at the same neglect that which he must be sensible will be of Service to his Son in whatever Business he may be engag'd in. Writing and Accompts every Person will have need of, and is indispensibly necessary in every Branch of Business.

Therefore, no Man of the least Discernment, and that considers as he ought this Article, will sacrifice so much of his Son's Time, and idly throw away his Money, when it is a hundred to one that ever *Latin* will be of any Signification or Advantage to the Child.

Children that are design'd for Trades, have no Occasion to be stupified and perplex'd with any Branch of Learning that is likely to be of no Manner of Use in the Business they are design'd hereafter to be employ'd in: And I look upon such Proceeding to be a Violation, and downright Robbery of the Child's Time thus forcibly (for in Fact it is so, as very few Children with their own Consent or Inclination chuse it) to employ it in this useless Manner; for in Reality every Thing is so, which we receive no Benefit or Advantage from.

If what I have already advanced is not sufficient to confute Persons of this customary Error; all that I can alledge farther in order to engage them in the Abolition of it, will be of little Significancy; therefore shall decline defending a Cause which much abler Heads than mine have already defended, and to as little Purpose as I may expect.

I must beg Leave in this Place to digress from those other Branches of Education (which I intend hereafter to treat on) necessary for a young Gentleman; and to give some Advice in regard to Gaming, and the soft and idle Life of Worldlings.

St. *Ambrose* writes to the Faithful of his Time, to take Heed lest, in desiring to relax their

their Spirits, they break not all the Harmony and Concert of their good Works. This Advice is by so much the more necessary in these Days, by how much the general Part of Christians live almost in a continual Relaxation; and that instead of diverting themselves only as much as is needful for them in order to enable them afterwards to follow their several Employments with more Relish, Ease, and Attention, they make their Diversions almost their whole Business.

Parents ought therefore to fortify their Children against this Disorder, and to hinder them from engaging themselves insensibly in this Way of Living which is grown so common among the People of this present Age.

If we carefully examine into the Life and Conversation of most People, it will appear that they look upon themselves as only born for Pleasure and Diversion; and that the Advantages they have above the rest of Mankind, either by their Nobleness of Descent, or the Affluence of Fortune, give them a Right to remain in an Idleness altogether profane, and diametrically opposite to the Life of Christians, which ought to be laborious and vigilant.

These Persons propose nothing to themselves but to pass each Hour pleasantly; and make

no Scruple in consuming Days and Nights in vain Conversations, Banquets, and without the least Dread that the Freedom they give to their Senses and Desires should lead them into those Corruptions, which such Diversions are incessantly accompanied with.

It is to me surprizing, how the Passion of Gaming gets the Possession of so many People; and that the dreadful and melancholy Effects it produces should not make them abhor it.

For what Excesses does not the Love of Gaming cause to them who abandon themselves unto it? What Disorders doth this *Amusement* (or rather *Vice*) not cause in Families! Separating too often those whom God hath united by an indissoluble Tye; and causing them often to fail in the Fidelity they owe to each other.

How many unhappy Wives are there, who having not where-withall to satisfy their Thirst and Eagerness for Play, easily expose themselves (rather than remain idle, or Lookers-on) to satisfy the criminal Passions of such Men as can furnish them with Means to follow their Inclinations; and thereby plunge themselves into a much greater Vice, than Gaming itself!

What Disorders is not a Woman capable of who has had a considerable Loss at Play; and
who

who sees herself ready to incur the Indignation of an injured and justly incens'd Husband, whom her Play hath already driven to Despair? And how many Men are there who suffer themselves to be expressly conquer'd by Women with whom they Play purely with a Design to corrupt them?

This Love for Play is a most dangerous Vice, and which Parents ought in the most strenuous Manner to oppose in their Children, especially those of the Fair Sex; and to apply themselves timely to instil into them such Maxims of Christianity as may beat down and utterly destroy this darling Passion.

Children should be made to conceive what Use they ought, and are commanded by God, to make of their Time and Means, when it is permitted them to divert and amuse themselves; and what Diversions are the most laudable; and that one of the most dangerous Arts of the Devil is to persuade People that the Loss of Time is not criminal: That Time is lent to us by the Almighty to employ it faithfully in his Service, and to his Glory; to conquer our Passions, to expiate our Sins: To establish in ourselves good Customs; and so to husband all the Hours of it, that we may acquire a happy Eternity: And consequently that one cannot *without slighting the Riches of*
God's

God's Bounty, without despising his Long-sufferance and Patience, and without heaping up a Treasure of his Anger for the Day of Wrath in which he will render to every one according to his Works, employ that Time which ought to be so precious to us, in vain Amulements, and vicious Occupations. This *St. Paul* observes in *Rom. ii. 4.*

What I have said, in order to caution Parents against this Vice, I hope is sufficient to demonstrate to them the Necessity of cropping in its Bud this already over-grown Evil; therefore shall no longer digress, but proceed to observe further the Methods that are still practis'd in the Education of Children at the *Latin* School; and herein, I cannot do better than quote *Mr. Locke*, for that Purpose.

This Gentleman advises. 'To trouble the Child with no Grammar at all, but that the *Latin* may, as well as the English has been, be talk'd into him; for we are to consider that *Latin* is no more unknown to us when we come into the World, than English, or any other Language natural to the Country wherein we are born, and which we learn to speak without being perplex'd with Grammar. Therefore (says he) if a Man can be got, who speaking good *Latin* himself would be constantly talking to the Child, and not to suffer him

him to speak or read to him any other Language, it would be the most easy and best Way of teaching him that Language, which other Children are wont to be whipt for at School Six or Seven Years together : And also at the same Time have his Mind and Manners form'd, and be instructed in the Parts and Knowledge of such Things as fall under the Senses, and which require little more than Memory, such as Geography, Astronomy, Chronology, and History.

I shall in this Place shew the several Uses of the fore-going Parts in Learning ; which are absolutely proper for a Young Gentleman to be instructed in.

First then. Geography describes to us all the known habitable Parts of the World ; and gives us a general Survey of the whole Terrestrial Globe, containing the Situation of its Countries and Continents, the Distances of Places from each other, with their Bearings, and other Incidents, to render this Science compleat ; and as it is only an Exercise of the Eye and Memory, a Child with Pleasure will learn and retain.

'Tis certain that before the Child is instructed in Geography, he should understand something of Figures, at least Addition and Subtraction. When he understands these Two Rules he may

Y

easily

easily be advanced farther in Geography, and be taught and acquainted with the Poles, Zones, Parallel Circles, Meridians, the Longitude and Latitude, and by them be made to understand thoroughly the Use of Maps; and by the Numbers placed on their Sides, know the respective Situation of Countries, and how to find them out on the Terrestrial Globe.

When he can do this, he may then be enter'd in the Celestial Globe, or Astronomy.

This is a Science that teaches us the Motions, Distances, Magnitudes, Periods, and Eclipses of the heavenly Bodies; and when the Pupil has once got such an Acquaintance with the Globes as afore-mention'd; he may of himself without the farther Assistance of a Teacher, advance as far as he thinks proper into that Science.

Since therefore the Globes is a Study indispensibly necessary, it ought to be begun betimes; and that the Tutor may be careful to distinguish what the Pupil is capable of conceiving, and what he is not; and that a Child may be taught any Thing that falls under his Senses, but especially the Sight, as far as their Memories only are exercis'd.

Thus a Child tho' very Young may learn, (as Mr. *Locke* observes) which is the Equator, Meridian,

dian, which *Europe*, and which *England*, upon the Globes, as soon almost as he knows the Rooms of the House he lives in, if Care be taken not to teach him too much at once, nor to set him upon a new Part till that, which he is upon, be well grounded and fix'd in his Memory.

Chronology is the next Thing that he ought to be instructed in, and is a Science, which, as the fore-mention'd Author observes, ought to go Hand in Hand with Geography; for without these two, History will be of little Use, and ill retain'd; and will only be a confus'd Chaos of Things jumbled together without Order, or proper Instruction. For by these two the several different Actions of Mankind are rank'd in their proper Places of Time and Countries, under which Circumstances, they are not only much easier kept in the Memory, but in that natural Order, are only capable of affording those Observations which make a Man the better and abler to read them.

There is nothing that teaches or delights Mankind more than History; wherefore as soon as a Youth is instructed in Chronology, and acquainted with the Epochs or Points of Time from whence Years are number'd, he should then have (as Mr. *Locke* advises) ' some *Latin* History put

' into his Hand. The Choice should be directed
 ' by the Easiness of the Stile; for wherever he
 ' begins, Chronology will keep it from Confusi-
 ' on; and the Pleasantness of the Subject inviting
 ' him to read, the Language will insensibly be
 ' got, without that terrible Vexation and Uneasi-
 ' nesses, which Children suffer, when they are put
 ' into Books beyond their Capacity. When he
 ' has master'd the easier, such as *Justin, Quintus*
 ' *Curtius*, &c. the next Degree to these will give
 ' him no Trouble: And thus by a gradual Pro-
 ' gress from the plainest and easiest Historians,
 ' he may at last come to read the most difficult
 ' and sublime of the *Latin* Authors, such as are
 ' *Tully, Virgil, and Horace*.

Notwithstanding I have already mentioned
 Dancing, I must beg Leave to resume it, and to
 caution Parents in the Choice of a Master, which
 ought to be a good one, who knows, and can
 teach what is graceful and becoming, and gives
 Freedom and Ease to all the Motions of the Bo-
 dy; for as the fore-mention'd Author observes,
 a Master that teaches not this, is worse than none
 at all: Natural Unfashionableness being much bet-
 ter than a pish affected Postures; and thinks it much
 more passable to pull off the Hat and make a
 Leg like an honest Country Gentleman, than like an
 an

an ill-fashion'd Dancing-Master. For as for the jiggling Parts of Dancing, he counts them little or nothing, farther than as they tend to perfect a graceful Carriage.

As for Fencing and Riding, I shall quote them from the fore-mention'd Author.

These he says 'are look'd upon as so necessary
' Parts of Breeding, that it would be thought a
' great Omission to neglect them; the latter of
' the two being for the most Part to be learn'd
' only in great Towns, is one of the best Exerci-
' ses for Health, which is to be had in those Pla-
' ces of Ease and Luxury: And upon that Ac-
' count makes a fit Part of a young Gentleman's
' Employment during his Abode there. But whe-
' ther it be of Moment enough to be made a Bu-
' siness of, and deserve to take up more of his
' Time than should barely be employ'd for his
' Health at due Intervals in such vigorous Exer-
' cise, I shall leave to the Discretion of Parents and
' Tutors; who will do well to remember, in all
' Parts of Education, that most Time and Ap-
' plication is to be bestow'd on that which is like
' to be of greatest Consequence and frequent
' Use, in the ordinary Course and Occurrences
' of that Life the young Man is design'd for.

' As

‘ As for Fencing, it seems to be a good Exercise for Health, but dangerous to the Life: The Confidence of their Skill being apt to engage in Quarrels those that think they have learn’d to use their Swords. This Presumption makes them often more touchy than needs, on Point of Honour, and slight or no Provocations. Young Men in their warm Blood, are forward to think they have in vain learn’d to fence, if they never shew their Skill and Courage in a Duel; and they seem to have Reason. But how many sad Tragedies that Reason has been the Occasion of, the Tears of many a Mother can witness.

‘ A Man that cannot *fence*, will be more careful of keeping out of Bullies and Gamesters Company, and will not be so apt to stand upon Punctilios, nor to give Affronts, or fiercely justify them when given, which is that which usually makes the Quarrel. And when a Man is in the Field, a moderate Skill in Fencing rather exposes him to the Sword of his Enemy, than secures him from it. And certainly a Man of Courage, who cannot fence at all, and therefore will put all upon one Thrust, and not stand parrying, has the Odds against a moderate Fencer, especially if he has Skill in Wrestling.

‘ But

‘ But since Fencing and Riding the Great Horse
‘ are so generally look’d upon as necessary in the
‘ Breeding of a Gentleman, it will be hard whol-
‘ ly to deny any one of that Rank these Marks
‘ of Distinction.

‘ I shall therefore leave it to the Father to con-
‘ sider, how far the Temper of his Son, and the
‘ Station he is like to be in, will allow, or en-
‘ courage him to comply with Fashions, which
‘ having very little to do with Civil Life, were
‘ formerly unknown to the most warlike Nations,
‘ and seem to have added little of Force or
‘ Courage to those who have receiv’d them ; un-
‘ less we think martial Skill or Prowess, have
‘ been improved by Duelling, with which Fen-
‘ cing came into, and with which, I presume, it
‘ will go out of the World.

‘ The great Business of all is Virtue and Wis-
‘ dom : Teach him to get a Mastery over his In-
‘ clinations, and submit his Appetite to Reason.
‘ This being obtained, and by constant Practice
‘ settled into Habit, the hardest Part of the Task
‘ is over. To bring a Young Man to this, I
‘ I know nothing which so much contributes, as
‘ the Love of Praise and Commendation, which
‘ should therefore be instill’d into him by all Arts
‘ imaginable.

‘ Make

' Make his Mind as sensible of Credit and
 ' Shame as may be ; and when you have done
 ' that, you have put a Principle into him, which
 ' will influence his Actions when you are not by,
 ' to which the Fear of a little Smart of the Rod
 ' is not comparable, and which will be the proper
 ' Stock whereon afterwards to graff the true Prin-
 ' ciples of Morality and Religion.'

There is one Branch of Education which I ima-
 gine to be as necessary for the Gentleman, as the
 Man of Business, which is, Merchants Accompts ;
 and tho' a Science not very likely to help a Gentle-
 tleman to get an Estate, yet possibly it may be
 useful in making him preserve the one he has al-
 ready ; for it's seldom observed, that he who keeps
 an Account of his Income and Expences, lets it
 run to Ruin ; and many Men get behind-hand
 before they are aware, when they are once in, for
 want of the Care, and Knowledge to do it.

Therefore I would advise all Gentlemen to
 learn Merchants Accompts, and not to think it a
 Skill that belongs not to them, because it has re-
 ceiv'd its Name and is chiefly practis'd by Men
 in Trade.

It will not be improper for a Father, when his
 Son has acquir'd the Knowledge of Book keeping,
 to make him keep a regular Accompt of all his

Out-lays

Out-lays and Expences, not as a Check upon them, but only that he may be brought early into the Custom of doing it, and that *that* might be made familiar to him, which will be so useful and necessary to be constantly practised the whole Course of his Life.

Mr. *Locke* says, that ' the last Part usually in Education, is *Travel*,' which is commonly thought to finish the Work, and compleat the Gentleman. Undoubtedly Travel into Foreign Countries has great Advantages; but the Time usually chosen for this Purpose of sending young Persons abroad, is of all other that which renders them least capable of reaping those Advantages.

Those which are propos'd, as to the Main of them, may be reduc'd (as the above-mention'd Author observes) to these Two; First, Language: Secondly, an Improvement in Wisdom and Prudence, by seeing, and conversing with Men of Tempers, Customs, and Ways of living, different from each other. But from Sixteen to One-and-Twenty, which is the ordinary Time of Travel, Men are, of all their Lives, the least capable of these Improvements.

The best Time to learn foreign Languages, is, from Seven to Fourteen or Sixteen; and then too to have a Tutor with them, who may with those

Languages teach them other Things: But to put them out of their Parents View at a great Distance under a Governor, when they think themselves to be too much Men to be govern'd by others, and yet have not Prudence and Experience enough to govern themselves, what is it, but to expose them to all the greatest Dangers of their whole Lives, when they have the least Guard and Fence against them? This is the Season of all their Lives that most requires the Eye and Authority of their Parents and Friends to govern them.

The Time therefore that is fittest for a young Gentleman to travel is, either when he is younger, under a Tutor, or when he is some Years older, without one, and of an Age to govern himself, and make Observations of what he finds in other Countries worthy his Notice, and that might be of Use to him hereafter: And when too, being thoroughly acquainted with the natural and moral Advantages and Defects of his own Country, he has something to exchange with those abroad, from whose Conversation he hoped to reap any Knowledge.

The Method that has been for the most Part follow'd by sending young Gentlemen abroad between the Years of Sixteen and Twenty-one, I imagine, is rather detrimental to their Morals,
than

than of any real Benefit and Advantage to them : For what do they bring home with them but the worst and vainest Practices they meet with abroad ; and retain a Memory and Relish of those Things wherein their Liberty took its first Swing, rather than what should make them wiser and better after their Return.

Besides, a young Gentleman ought to have a competent Knowledge of his own Country wherein he was born ; to be able to give some Account at least (if not a general one) of its Customs, Laws, Manners, its Situation, Boundaries, &c. and to oblige Strangers abroad in their Turn with such Narratives, as it is very likely they will be desirous of being inform'd of.

How ridiculous must a Youth of Seventeen or Twenty appear in the Company of young foreign Gentlemen, whenever such Informations are requested of him, if deficient in the Knowledge of suitable Answers to such Questions? But much more so, when the Party who interrogates him, and who perhaps has not travell'd but in Books, shall be able to inform the Native of his own Country ; as foreign Gentlemen are seldom deficient in that useful Branch of Education, Geography. Wherefore I imagine (unless Parents are indifferent as to the Respect and Reception their

Sons ought to meet with abroad, and value not whether or no they be treated with Contempt for their Ignorance of Things wherein they ought to have a large Share of Knowledge) it is absolutely and indispensibly necessary that young Gentlemen should first, before they begin their Travels into foreign Countries, make a Tour thro' their own.

Young Gentlemen who are under the Shelter of a Tutor, thinking themselves excus'd from standing on their own Legs, or accountable for their own Conduct, very seldom trouble themselves with Enquiries, or making useful Observations. Their Thoughts are employ'd concerning Play and Pleasure, wherein they take it to be a lessening to be controll'd; & seldom trouble themselves in examining the Designs, observe the Address, or consider the Arts, Tempers, and Inclinations of the Men they meet with; that they may know how to behave themselves towards them.

The Person that travels with them is to be their Screen; and in all their Miscarriages will be answerable for them.

The Knowledge of Men undoubtedly requires great Skill to be perfect in; and it is not to be expected that a young Gentleman should. But yet his going abroad is to little Purpose, if Travel does not sometimes open his Eyes, make him
cautious

cautious and wary, and accustom him to look beyond the Outside; and under the inoffensive Guard of a civil and obliging Carriage, keep himself free and safe in his Conversation with Strangers, and all other People, without forfeiting their good Opinion.

He that is sent to travel at the Age and with the Thoughts of a Man who designs to improve himself, may get into the Conversation and Acquaintance of Persons of Condition where he comes; which, tho' a Thing of most Advantage to a Gentleman that travels, yet, amongst our young Sparks that are sent abroad under a Tutor, what Number of such are there in a Hundred that ever visit any Person of Quality or Distinction; unless those that are dignified with Titles?

This is not to be wonder'd at; for Persons of Worth and Parts are not easily persuaded to admit Boys into their Familiarity: But a young Gentleman and Stranger, appearing like a Man, and shewing a Desire of being inform'd in the Customs, Manners, Laws, and Government of those Countries he travels into, will find Assistance and Entertainment amongst the best and most knowing Persons every where, who will readily receive & encourage an ingenious & inquisitive Foreigner. This, how true soever it be, will not, I suppose, alter

alter the Custom, which has cast the Time of Travel upon the worst Part of a Man's Life; which if rightly consider'd, will undoubtedly appear to be so.

Having omitted to take Notice of Style and writing Letters in the proper Place, I must beg Leave to do it here.

It must be allow'd there can scarce be a greater Defect in a Gentleman than to be ignorant of expressing himself properly either in Speaking or Writing; and I am certain there are many Persons of Estates, who cannot so much as tell a Story as they should, much less speak clearly on any one Subject or Business.

This Defect proceeds not from themselves, but is the Fault of Education; which Mr. *Locke* takes Notice of, who says, ' I must, without Partiality, ' do my Countrymen this Right, that where they ' apply themselves, I see none of their Neighbours ' outgo them. They have (*he says*) been taught ' Rhetorick, (that is, *the Art of speaking and writing elegantly upon any Subject*) ' but yet never ' taught how to express themselves handsomely ' with their Tongues or Pens in the Language ' they are always to use.

This, as all other Things of Practice is to be learn'd, not by a few or a great many Rules given,

ven, but by Exercise and Application, according to good Rules, or rather Patterns, till Habits are got, and a Facility of doing it well.

When Children understand to write *English* with due Connection, and Propriety; and are pretty well Masters of a tolerable narrative Style, they may be advanced to writing Letters; wherein they should not be put upon any Strains of Wit or Compliment, but taught to express their own plain Sense without any Incoherence, or Confusion: And when they are perfect in this, their Thoughts should be properly rais'd, by Precedents set before them to copy after; such as Letters to entertain their distant Friends; Letters of Compliment, Mirth, Raillery, or Diversion; and the best Epistles for Business or Conversation.

Had the Methods of Education been directed to their right End, one would have thought that this so necessary a Part could not have been neglected; but Custom of Themes, and making *Latin* Verses, has so ordain'd it, that none dare say against it.

Speaking and writing correctly gives a Grace, and gains a favourable Attention. But this is universally neglected, nor no Care taken any where to improve Youth in their own Language: Yet I would not have it imagin'd that I think a young Gentleman

Gentleman should not study *Latin* or *Greek*; the former at least ought to be understood by every Gentleman; but what I aim at is, that he ought critically to study a Facility, Clearness, and Elegancy of Expression in his own Language above any other, as it is *that* which in all Probability will be of greatest Use to him, and to this Purpose, should be daily exercised in it.

I shall conclude the Part of a Temporal Education, with the distinguishing Marks of a fine Gentleman, extracted from the *Guardian*, N^o. 34.

‘ When a good Artist would express any remarkable Character in Sculpture, he endeavours to work up his Figure into all the Perfection his Imagination can form; and to imitate not so much *what is* as *what may or ought to be*. I shall follow their Example, in the Idea I am going to trace out of a *fine Gentleman*, by assembling together such Qualifications as seem requisite to make the Character compleat.

‘ In order to this, I shall premise in general, that by a *fine Gentleman*, I mean a Man completely qualified as well for the Service and Good, as for the Ornament and Delight of Society.

‘ When I consider the Frame of Mind peculiar to a Gentleman, I suppose it grac’d with all the Dignity

‘ Dignity and Elevation of Spirit that Human
‘ Nature is capable of.

‘ To this, I would have join’d, a clear Under
‘ standing, a Reason free from Prejudice, a steady
‘ Judgment, and an extensive Knowledge. When
‘ I think of the Heart of a *Gentleman*, I imagine
‘ it firm and intrepid, void of all inordinate
‘ Passions, and full of Tendernefs, Compassion,
‘ and Benevolence.

‘ When I view the *Fine Gentleman* with Re-
‘ gard to his Manners, methinks I see him mo-
‘ dest without Bashfulness, frank and affable with-
‘ out Impertinence, obliging and complaisant
‘ without Servility, cheerful and in good Hu-
‘ mour without Noise.

‘ These amiable Qualities are not easily ob-
‘ tain’d ; neither are there many Men, that have
‘ a Genius to excel this Way: A *finish’d Gentleman*
‘ is perhaps the most uncommon of all the great
‘ Characters in Life : Besides the natural Endow-
‘ ments with which this distinguish’d Man is to
‘ be born, he must run thro’ a long Series of E-
‘ ducation.

‘ Before he makes his Appearance and shines
‘ in the World, he must be principled in Reli-
‘ gion, instructed in all the moral Virtues, and

‘ led through the whole Course of the polite Arts
‘ and Sciences.

‘ He should be no Stranger to Courts and to
‘ Camps; he must travel to open his Mind, to
‘ enlarge his Views, to learn the Policies and In-
‘ terests of foreign States, as well as to fashion
‘ and polish himself.

‘ To all these more essential Improvements,
‘ he must not forget to add the fashionable Orna-
‘ ments of Life, such as are the Languages and
‘ the bodily Exercises most in Vogue: Neither
‘ would I have him think even Dress itself beneath
‘ his Notice.

‘ It is no very uncommon Thing in the World
‘ to meet with Men of Probity; there are like-
‘ wise a great many of Honour to be found: Men
‘ of Courage, Men of Sense, and Men of Letters,
‘ are frequent: But a true *fine Gentleman* is what
‘ one seldom sees.

‘ He is properly a Compound of the various
‘ good Qualities that embellish Mankind. As the
‘ great Poet animates all the different Parts of
‘ Learning by the Force of his Genius, and irra-
‘ diates all the Compass of his Knowledge by the
‘ Lustre and Brightness of his Imagination; so all
‘ the great and solid Perfections of Life appear in
‘ the *finished Gentleman* with a beautiful Gloss and
‘ Varnish; every Thing he says or does is accom-
‘ panied with a Manner, or rather Charm, that
‘ draws the Admiration and Good-will of every
‘ Beholder.

Having

Having finished that Part which concerns a temporal Education, I shall conclude the whole by pointing out the Means to facilitate the Application of the Maxims foregoing in the spiritual Part.

These Means may be reduced to the Care which Parents ought to take to instruct their Children themselves. But because we can receive no Instruction but by the Means of Speech, Reading, and Example; and that *he who plants, and he who waters are nothing, but that it is God that gives the Increase*: It will be easy for Parents to bring up their Children, if they entertain them with such Things as they ought, and make them peruse such Books as will profit them; But above all, to set before them such Examples as they imitate, and to engage the Divine Being by their own Prayers and those of their Children, to pour out his Benedictions upon their Instructions, their Lectures, and their Examples.

It cannot be sufficiently lamented that many Parents now a-days study so little to render the Conversations which they have with their Children and Domesticks truly Christian: It appears as though they were afraid to discover, either to the one or the other, the Christian Sentiments they have of God: And if they pray, they hide themselves from them, and acquit not themselves of their least Christian Duties: And as if God had not plac'd them in their Houses to give Light to those that enter in and dwell there, they
rob

rob them of that Light, and contribute by their Conduct, which shines so dimly, to form that Darkness which is so universally spread over the whole World.

This unhappy and melancholy Proceeding is the Cause that they generally entertain themselves with nothing but Trifles and Things altogether unprofitable; and to furnish themselves with Matter for Conversation, they examine the Actions of others; they censure them, and strive to discover their secret and unknown Failings.

This Disposition, which too many are addicted to, notwithstanding they are blest with Children that ought to employ their Care and Time in the instructing them in the principles of Charity and Good-will towards Mankind, will soon infuse itself into the Minds of Youth, as frail Nature is more susceptible (and indeed inclinable) of bad, than good Examples: Wherefore, unless Parents are regardless of the future Respect & Esteem which their Children have a Right to, and expect, by a contrary Behaviour, which is, *to keep their Tongues from evil Speaking, Lying, and Slandering, &c.* I imagine that a contrary Doctrine (for such I must term it, tho' they do not apply themselves purposely to instruct their Children in this unchristian, uncharitable, diabolical Principle) will best answer both *theirs* and *their Childrens* End for which they were created; which every Individual that is dignified with the Appellation of Christian, cannot be ignorant of.

F I N I S .



Moral and Entertaining
S E N T E N C E S,
In P R O S E and V E R S E,
O N
Virtue, Religion, Wisdom, Learning, &c.

On *V I R T U E.*

I.

A *S Virtue* in general is of an amiable and lovely Nature, there are some particular Kinds of it which are more so than others, and these are such as dispose us to do Good to Mankind. Temperance and Abstinence, Faith and Devotion, are in themselves perhaps as laudable as any other Virtues, but those which make a Man popular and belov'd, are Justice, Charity, Munificence, and in short all the good Qualities that render us beneficial to each other.

2.

The two great Ornaments of *Virtue*, which shew her in the most advantageous View, and make her altogether lovely, are Chearfulness, and Good-Nature. These generally go together, as

a Man cannot be agreeable to others, who is not easy within himself. These are both very requisite in a virtuous Mind, to keep out the Melancholy from the many Serious Thoughts it is engag'd in, and to hinder its natural Hatred of *Vice* from sow'ring into Severity and Censoriousness.

3.

With glittering Beams, and native Glory bright,
VIRTUE nor Darkness dreads, nor covets Light;
But from her settled Orb looks calmly down,
On Life or Death, a Prison or a Crown.

4.

VIRTUE's the chiefest Beauty of the Mind,
The noblest Ornament of the Human-Kind;
VIRTUE's our Safeguard, and our guiding Star,
That stirs up Reason, when our Senses err.
True Sons of VIRTUE mean Repulse disdain,
Nor does their shining Honour ever stain;
Their glorious Minds are so securely great,
They neither swell nor sink at Turns of Fate.

R E L I G I O N.

I.

The Commands of Heaven, in the Observance of which *Religion* principally consists, are very plain and obvious to the meanest Understanding; and are nothing else but Exhortations to Love, and Directions for social Happiness.

Divine

2.

Divine Worship is that which distinguishes Mankind from the Brutal Part of the Creation, more than that Ray of the Divinity, our Reason itself: For they frequently discover some Affinity to the one, but in no Action whatsoever betray the least Resemblance to the other.

3.

Moral Virtues themselves without Religion are but cold, lifeless and insipid: 'Tis that which opens the Mind to great Conceptions, fills it with the most sublime Ideas, and warms the Soul more than sensual Pleasures.

4.

Great is the Steadiness of Soul and Thought,
By *Reason* bred, and by RELIGION taught:
Which like a Rock amidst the stormy Waves,
Unmov'd remains, and all Affliction braves.
'Tis this that prompts us to a future State;
The last Appeal from Fortune and from Fate:
Where God's All-righteous Way will be declar'd;
The bad meet Punishment; the good Reward.

5.

Hail! gentle PIETY! unmingled Joy,
Whose Fulness satisfies, but ne'er can cloy!
Spread thy soft Wings o'er my devoted Breast,
And settle there an everlasting Guest.

W I S D O M.

1.

WISDOM is glorious and never fadeth away, yet she is easily seen of them that love her, and found of such as seek her: For she goeth about seeking such as are worthy of her, sheweth herself favourably unto them in the Way, and meeteth them in every Thought.

2.

There is nothing that gives one so true and pleasing a Prospect of Human Nature, as the Contemplation of Wisdom and Beauty: The latter is peculiar to that Sex which is therefore called Fair, and when both meet in the same Person the Character is lovely and desirable.

3.

Happy is the Man that findeth Wisdom, and the Man that getteth Understanding. For the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold. She is more precious than Rubies; and all the things thou canst desire are not to be compared unto her. Length of Days is in her Right Hand; and in her Left, Riches and Honour. Her Ways are Ways of Pleasantness, and all her Paths are Peace.

4.

WISDOM's an Evenness of Mind and Soul,
A steady Temper, which no Cares controul;

No

No Passions ruffle, no Desires inflame ;
Still constant to itself, and still the same.

E D U C A T I O N.

I.

'Tis *Education* alone that can mend Nature,
and improve the Talents of that Benefactress.
Has she given us a Share of Sense and Reason ?
Education carries up our Sense to Wisdom, and
our *Reason* to Judgment.

2.

EDUCATION is the learned Alchymist that purges
away our Dross, and sublimes our Dispositions:
That reads us Lectures of Use upon every Turn-
ing and Winding of our Actions ; informs us in
our general and particular Duties ; teaches us to
worship Heaven ; to honour our Parents ; to reve-
rence our Elders ; to subject ourselves to the Laws ;
to obey our Governors ; to love our Friends, to
cherish our Wives ; be affectionate to our Chil-
dren, and not injurious to any.

4.

EDUCATION strikes in with Philosophy in
many Lessons ; teaches us not to be overjoy'd in
Prosperity, nor too much dejected in Adversity ;
nor to be dissolute in our Pleasures ; nor in our
Anger to be transported to a Fury that is brutal.

All

F R I E N D S H I P.

I.

All other Things desirable in Life are good as appropriated to some Particular. Money serves our Uses; Riches procure us Respect; Honours gain us Applause; Pleasures contribute to our Enjoyment of the World; Health secures against Pain; and gives the true Use of our Limbs. FRIENDSHIP contains in it a Number of Conveniences; it is of Service in all Exigencies and Circumstances of Life; it is to be excluded from no Place, or Occasion; can never be unseasonable, never troublesome.

2.

Tell me, ye knowing, and discerning Few,
Where I may find a Friend who's firm and true:
Who dares stand by me when in deep Distress,
And then his Love and Friendship most express;
Who by a secret Sympathy can share
My Joy, my Grief, my Misery, my Care;
He must be prudent, faithful, just, and wise,
Who can, to such a Pitch of Friendship, rise.

3.

A faithful Friend is a strong Defence; and he that hath found such a one, hath found a Treasure. Nothing doth countervail a faithful Friend, & his Excellency is invaluable. A faithful Friend is the Medicine of Life; and they that fear the Lord shall find him. Whoso feareth the Lord shall

shall direct his Friendship aright ; for as he is, so shall his Neighbour (that is, his Friend) be also.

4.

A Friend should always like a Friend indite,
Speak as he thinks, and as he thinks should write,
Searching for Faults, as he would Beauties find,
To Friendship true, but not to Justice blind.

5.

He that for Int'rest, Friendship does pretend,
Forfeits the Name and Virtue of a Friend.

6.

A gen'rous Friendship no cold Medium knows,
Burns with one Love, with one Resentment
glows :

One should our Int'rests and our Passions be ;
My Friend must slight the Man that injures me.

H O N O U R.

I.

HONOUR, tho' a different Principle from Religion, produces the same Effects. The Lines of Action, tho' drawn from different Parts, terminate in the same Point. Religion embraces Virtue, as it is enjoined by the Laws of God ; Honour as it is graceful and ornamental to Human Nature.

2.

Honour's a sacred Tie, the Law of Kings, the noble Mind's distinguishing Perfection, that aids
and

and strengthens Virtue where it meets her, and imitates her Actions where she is not.

3.

The Sense of Honour is of so fine and delicate a Nature, that it is only to be met with in Minds which are naturally noble, or in such as have been cultivated by great Examples or a refin'd Education.

L E A R N I N G.

1.

The Design of Learning is either to render a Man an agreeable Companion to himself, and teach him to support Solitude with Pleasure; or if he is not born to an Estate, to supply that Defect, and furnish him with the Means of getting one.

2.

Nobility, Riches, State, and Supremacy, can procure us a customary Respect, and make us the Idols of an unthinking Croud; but Knowledge and Learning alone recommend us to the Love of those in a superiour Class, who admire more the Merits of our Understanding, than the Advantages of our Birth and Fortune.

3.

How pleasant, and how sweet it is to see Riches and Grandeur mixt with Decency!

But

But much more sweet, thy lab'ring Steps to guide }
To Virtue's Heights, with Wisdom well supply'd, }
And all the Magazines of Learning fortify'd. }

4.

Fir'd with the Charms fair Science does impart,
In fearless Youth we tempt the Heights of Art.
While from the bounded Level of our Mind,
Short Views we take, nor see the Lengths behind.
But more advanc'd behold with strange Surprise,
New, distant Scenes of endless Science rise.

I N D U S T R Y.

1.

So true to Industry, and so zealous for Employment have wise Men been in all Ages, that they have look'd upon Idleness and Inactivity as Crimes of a heinous Nature, and those who have searched into Human Nature observe, that nothing so much shews the Nobleness of the Soul, as that its Felicity consists in Action.

2.

Industry is needful in every Condition of Life; we cannot without it act in any State decently, or usefully, either to the Benefit or Satisfaction of others, or to our own Advantage or Comfort; it is requisite for procuring Ease and Satisfaction to the Mind; and attended with a good Conscience, sweetens our Enjoyments, and seasons our Attainments; is a Guard to Innocence, and a Bar to Temptations.

C c

3. Flee

3.

Flee Sloth, the Canker of good Men, & Parts,
Of Health, of Wealth, of Honour, and of Arts.
Such as court Fame must not their Senses please;
Her Chariot lags, when drawn by Sloth and Ease.

4.

Observe the Ant, for she instructs the Man,
And preacheth Labour, gathering all she can,
Then brings it to increase her Heap at Home
Against the Winter, which she knows will come;
And when it comes, she creeps abroad no more,
But lies at home, and feasts upon her Store.

5.

Quickly lay hold on Time while in your Power:
Be careful well to husband every Hour.
Despair of Nothing which you would attain;
Unwearied Diligence your Point will gain.

H O N E S T Y.

1.

An honest Man's Dealings are square and above-board; he discovers the Faults of what he would sell; restores the over-seen Gain of a false Reckoning; and esteems a Bribe venomous, tho' it comes gilded over with the Colour of Gratitude.

2.

The Cheeks of an honest Man are never stained with the Blushes of Recantation; nor does his Tongue faulter to make good a Lye, with the secret Glosses of a double or reserved Sense. His fair Conditions are without Dissembling, and he loves

loves Actions above Words; hates Falshood worse than Death; is a faithful Client of Truth and no Man's Enemy.

3.
An Honest Mind, safely alone,
May travel thro the Burning Zone;
Or thro' the deepest *Scythian* Snows,
Or where the fam'd *Hydaspes* flows.

4.
Convince the World that you're devout, and true,
Be just in all you say, and all you do;
Whatever be your Birth, you're sure to be
A Peer of the first Magnitude to me.

H U M I L I T Y.

1.
Humility is the grand Virtue that leads to Contentment; it cuts off the Envy and Malice of Inferiors and Equals, and makes us patiently bear the Faults of Superiors.

2.
As Arrogance, and Conceitedness of our own Abilities are very shocking and offensive to Men of Sense and Virtue, we may be sure they are highly displeasing to that Being who always delights in an humble Mind.

M O D E S T Y.

1.
A just and reasonable Modesty does not only recommend Eloquence, but sets off every great Talent

Talent which a Man can be possessed of. It heightens all the Virtues which it accompanies; like the Shades in Paintings, it raises and rounds every Figure, and makes the Colours more beautiful tho' not so glaring as they would be without it.

2.

Modesty is not only an Ornament, but also a Guard to Virtue. It is a kind of quick and delicate Feeling in the Soul, which makes her shrink and withdraw herself from every thing that has Danger in it. It is such an exquisite Sensibility as warns her to shun the first Appearance of every thing which is hurtful.

D E C E N C Y.

1.

The Comeliness of Person and Decency of Behaviour, add infinite Weight to what is pronounc'd by any one. 'Tis the Want of this that often makes the Rebukes and Advices of old rigid Persons of no Effect, and leave a Displeasure in the Minds of those they are directed to: But Youth & Beauty, if accompanied with a graceful and becoming Severity is of mighty Force to raise, even in the most Profligate, a Sense of Shame. In *Milton* the Devil is never describ'd asham'd but once, and that at the Rebuke of a beauteous Angel.

2.

Without DECENCY, Valour would degenerate into Brutality, Learning into Pedantry, and the genteelest Demeanour into *Affectation*. Even Religion

ligion itself, unless *Decency* be the Hand-maid which waits upon her, is apt to make People appear guilty of Sourness and Ill-humours: But this shews Virtue in her first original Form, adds a Comeliness to *Religion*, and gives its Professors the justest Title to the Beauty of Holiness.

D I S C R E T I O N.

I.

D I S C R E T I O N does not only shew itself in Works, but in all the Circumstances of Action; and is like an Under-Agent of Providence, to guide and direct us in the ordinary Concerns of Life.

2.

There are many shining Qualities in the Minds of Men; but there is none so useful as *Discretion*. It is this indeed which gives a Value to all the rest, which sets them at work in their proper Times and Places, and turns them to the Advantage of the Person who is possessed of them.

T R U T H.

I.

T R U T H is the Band of Union, and the Basis of Human Happiness. Without this Virtue there's no Reliance upon Language, no Confidence in Friendship, and no Security in Promises or Oaths.

2.

Truth is always consistent with itself, and needs nothing to help it out; it is always near at Hand, and sits upon our Lips, and is ready to drop out before

before we are aware: Whereas a Lye is troublesome, and sets a Man's Invention on the Rack; and one Trick needs a great many more of the same kind to make it good.

I D L E N E S S.

1.

If we look back into the Old World, we shall find that all its Vigour was owing to Exercise, Sprightliness, and Activity. Luxury and Idleness first debilitated and impair'd the Strength of Nature.

2.

Action keeps the Soul in constant Health, but Idleness corrupts and rusts the Mind; for a Man of great Abilities may by Negligence and Idleness become so mean and despicable, as to be an Incumbrance to Society, and a Burthen to himself.

S T U D Y.

1.

Aristotle says, that to become an able Man in any Profession, Three Things are necessary, that is to say, Nature, Study, and Practice.

2.

Make the Study of the Sacred Scriptures your daily Practice, and principal Concern; and embrace the Doctrines contained in them as the Oracles of Heaven, and the Dictates of that Spirit which cannot lie.

3.

The whole Universe is your Library: Authors, Conversation, and Remarks upon them, are your best Tutors.

4. There

4.

There is not a wider Difference betwixt Man and Beast than betwixt Man and Man: And to what is this Difference owing, but to the distinguish'd Improvements of the Mind by Study and Meditation? Without these Helps no Distinction of Faculties will render us conspicuous.

5.

Study to be Eminent. Mediocrity is below a brave Soul. Eminency in *Knowledge* conjunct with equal Goodness will be to you of all others the most commendable Distinction.

K N O W L E D G E.

1.

KNOWLEDGE, softened with *Complacency* and *Good-breeding*, will makē a Man equally belov'd and admired; but being joined with a severe and morose Temper, it makes a Man rather fear'd than respected.

2.

KNOWLEDGE is that which next to Virtue truly and essentially raises one Man above another; it finishes one Half of the Human Soul; it makes Beings pleasant to us; it fills the Mind with entertaining Views, and administers to it a perpetual Series of Gratification; it gives ease to *Solitude*, and a Gracefulness to *Retirement*; it fills a Publick Station with suitable Abilities, and adds a Luster to those who are in Possession of them.

L E T T E R S.

L E T T E R S.

By the Assistance of *Letters* the Memory of past Things is preserved, and the Foreknowledge of some Things to come is revealed: By them even Things inanimate instruct and admonish us.

Letters annihilate intervenient Time, and make past Ages present; so that the Living and the Dead converse together, and with this Advantage, that we may learn from the Admonitions of the Dead, that which the Living dare not, or care not to say.

W O R D S.

Words are those Channels by which the Knowledge of Things is convey'd to our Understanding: And therefore upon a right Apprehension of them depends the Rectitude of our Notions; and in order to form our Judgments right, they must be understood in their proper Meaning, and used in their true Sense, either in Writing or Speaking.

F A L S H O O D.

1. Whatsoever Convenience may be thought to be in Falshood and Dissimulation, it is soon over; but the Inconvenience of it is perpetual, because it brings a Man under an everlasting Jealousy and Suspicion; so that he is not believed when he speaks Truth, nor trusted when, perhaps, he means honestly.

2. An Untruth in Discourse is a Disagreement between the Speech and the Mind of the Speaker. When one Thing is declared, and another meant, Words are no Image of the Thoughts: It makes the Marks of Speech insignificant.

T H E E N D.

